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The Pilgrim's Manual

of Devotion to

St. Anne de Beaupré.



† Sancta Anna Ora Pro Nobis.



The Pilgrim's Manual
of Devotion to
Good Saint Anne
(St. Anne de Beaupré.)

Containing: 1, The History of the Devotion; 2, A Description of the Sanctuary; 3, A Month of St. Anne with examples; 4, A Mass in honour of St. Anne, followed by a Novena and other devotions.

Translated from the French of a Redemptorist Father, by G. M. WARD.

DESCLÉE, DE BROUWER AND CO.

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APPROBATIONS
OF THE FRENCH EDITION.

EN virtue of the powers communicated to us by the Most Reverend Father General, and on the favourable report made to us by two theologians of our Congregation, charged with examining the work entitled " Manuel complet de dévotion du pèlerin à la bonne Ste Anne de Beaupré," by a Redemptorist Father, we permit its publication.

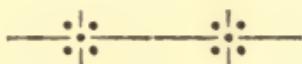
J. H. P. KOCKEROLS, C. SS. R.
Superior of the Belgian Province.

Brussels, November 21, 1883.



Imprimi potest,
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A. WATTECamps, Cens. lib.



Imprimatur.

Brugis, in festo S. Alphonsi de Ligorio,
A. D. 1886.

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Protest.

N obedience to the decrees of Urban VIII, we hereby declare that, subject to the approbation of the Church, we only ascribe a purely human value to the names of revelation, miracle, vision, given by us to certain facts, as well as to the appellation of Saint or Blessed, if perchance we have bestowed them on those whom the Church has not yet canonised.



A Word to the pious Pilgrim.

Tis expressly for you, dear Pilgrim to the shrine of St. Anne de Beaupré, that this book has been composed. In it you will find the History of the Devotion to St. Anne, and a guide to the Month and other pious exercises in her honour. You will also find a description of the Sanctuary as it now appears.

The holy Redemptorist Father who wrote the French original " Manuel " recommends himself to your pious prayers, promising a remembrance at the altar for all those who render him this charitable office. The humble translator begs for a remembrance also and a special memento for the soul of a beloved son recently deceased.





Part the First.

History of the Devotion to St. Anne.

CHAPTER I. — Discovery of the Relics of St. Anne.



CCORDING to an old tradition, which the learned Bollandists have admitted to be substantially true, the body of the holy Mother of Mary was brought from Palestine to Gaul by St. Lazarus and his sisters, and by them deposited in the small town of Apt-Julia, (now Apt) in Provence. During the persecutions, this sacred deposit was hidden by the holy Bishop, St. Auspicius, in a crypt of the church. It was discovered anew in the days of the Emperor Charlemagne and in his very presence, as we learn from a letter addressed by him to Pope Adrian the First, as

well as from the reply which that Pontiff wrote to the Emperor.

According to the same tradition, these sacred relics were miraculously discovered by the intervention of a deaf-mute, Baron de Cazeneuve's son, who recovered his speech on entering the crypt containing the relics and exclaimed in a loud voice: "In this holy place reposes the body of the glorious St. Anne, the Mother of the Virgin Mary." Ever since that epoch the church of St. Anne of Apt has been a celebrated place of pilgrimage; and the Saint has always shown herself to be a faithful protectress of the town whose glory and honour it is to possess her tomb. Rendered famous by the miracles performed there, which are attested by innumerable and most valuable ex-voto offerings, this sanctuary was visited by the most illustrious personages both in Church and State. Among these Abbé Bouland enumerates Robert of Naples, Louis the Second and the Regent his mother; Queen Jane who, like Mathilda, hastened there to lay a part of her states at the feet of the Pope; Urban the Second coming there to ask for strength to raise the West and win back the Sepulchre of Christ; the Popes who had been exiled from the banks of the Tiber, and amongst others, Urban the Fifth who, after having purchased Avignon, learned at St. Anne's tomb how to

become inscribed in the golden book of the Saints by practising every virtue. Later on, young Pierre de Luxembourg, of the House of Lorraine, poured forth his innocent heart at the feet of St. Anne.

And how many others, too, have since then visited that illustrious shrine seeking for graces at the hands of the all-powerful Mother of Mary !

CHAPTER II. — Spread of the
Devotion to St. Anne.— St. Anne
d'Auray.

THERE is every reason to believe that the devotion to St. Anne has existed from a very remote date in the northern and other countries of Europe and that it was especially conspicuous in England, Ireland, Poland and various parts of Germany. Traces of this devotion may be found at a period antecedent to the miraculous finding of the Saint's body in the presence of Charlemagne, but there is no doubt that after that event, it became more general and spread to all the European countries. In Hungary, Bohemia and Austria, this devotion produced marvellous results and many sanctuaries of the great Saint became places of pilgrimage. In

Belgium, too, the Saint was held in high honour, while Flanders was specially distinguished by its pious devotion to her. In Spain, the Mother of Mary bestowed great favours, as is related at length by Jean Thomas de Saint-Cyrille, a Discalced Carmelite, who, in 1657, published a book in her honour.

But of all the places of devotion or pilgrimage set aside for the special veneration of the Blessed Virgin Mary's Mother, in modern times, the most celebrated is that which was founded between two and three centuries ago in a humble hamlet of Brittany, St. Anne d'Auray, the mother, so to speak, of our own Canadian sanctuary of St. Anne de Beaupré. It is of this shrine we will now proceed to speak.

In the course of the seventh century, St. Meriadec, Bishop of Vannes, had caused a sanctuary of St. Anne to be built at a distance of four leagues from the town and, in order to heighten the devotion of the faithful, he had exposed a painted wooden statue of the Saint to their veneration. Some years later, the sanctuary was destroyed by a band of robbers who at that time were overrunning all Brittany. The statue alone escaped the fury of the sacrilegious horde as, by the pious care of the Bretons, it had been buried deep in the earth. There the statue remained for nine centuries, awaiting the hour decreed by

Providence for its reinstatement. The village where this happened had taken and always retained the name of *Ker-Anna* i.e. village of St. Anne.

Towards the commencement of the seventeenth century, there dwelt in this village a pious but humble labourer named Yves Nicolasic, little favoured by gifts of fortune, but rich in virtue and piety. A singular devotion to the Queen of Heaven and her holy Mother specially distinguished him, and from his childhood he had been assiduous in winning the good graces of the latter by performing many pious exercises in her honour and he had thus merited being specially honoured by her. He was favoured with many apparitions and revelations and was finally chosen as one of the chief propagators of devotion to her. For fifteen months his immense fervour made him think he beheld her every fortnight in the form of a venerable majestic lady, clad in shining white garments, bearing in her hand a lighted torch, and seated on a transparent cloud. As these visions were but short, he at first mistook them for apparitions of his mother who had recently died and he redoubled his devotions on that dear parent's behalf.

On the feast of St. James in 1624, he was returning home from the town of Alrea when, whilst kneeling at nightfall before a wayside cross to recite his rosary according to his

pious custom, he suddenly perceived a hand bearing a lighted torch which went before him, as if to light him on his way, and only vanished on his arrival at his own house. He was so bewildered by this apparition that instead of retiring he remained awake all night. Towards morning he heard an extraordinary noise as if crowds of people were hurrying to a certain spot. He went out to ascertain the cause of the disturbance, but to his great astonishment, could see no one. Returning to the house he commenced reciting his rosary, but hardly had he done so when he perceived a bright dazzling light in his barn and amidst the light was seated a venerable lady more resplendent than the sun at noonday. In a sweet winning voice, she addressed him in the Breton dialect saying : “ Fear not, Yves Nicolasic ; I am Anne, the Mother of Mary. Go to the parish-priest and tell him that formerly on this land, known by the name of *Bocenno*, there stood a chapel, the first that had been built in my honour by the pious Bretons of old. Three hundred and twenty-four years and six months ago it was destroyed ; I desire that it shall be rebuilt, for it is God’s Will that my name be honoured in this place. ” So saying, she disappeared leaving Nicolasic’s heart filled with amazement and consolation.

On reflection he perceived that a difficult

mission had been entrusted to him, and being apprehensive that his recital might be looked on as an idle tale, he kept the matter to himself for six or seven weeks. At the end of that time a second and similar vision gave him courage to go to the parish-priest and relate what had taken place.

Whilst awaiting the result of this communication, the glorious mother St. Anne favoured her client with repeated apparitions, sometimes reproaching him with his want of confidence in not having at once announced what she had revealed to him; at other times strengthening him against the wrong judgments and the derision he would meet with in the world. Emboldened by this frequent and familiar intercourse, the poor peasant asked her to confirm his testimony by some striking miracle, as he feared that his word would be disbelieved on account of his humble condition of life. "Fear nothing on that score," replied the Saint, "Your obscure condition will neither prevent nor retard the execution of my designs. Very soon, I will force the most zealous and unbelieving of your adversaries to recognise in you the chosen and fitting instrument for the accomplishment of my wishes. As to the money necessary for building the church, it is quite superfluous to dwell on the insufficiency of your resources for that purpose: the treasures of Paradise

are at my disposal and I will furnish what is necessary."

Our poor peasant received many similar favours from the holy Mother, and at times beheld the future site of the church resplendent with a mysterious light, which light was also seen by numerous other witnesses. Sometimes he would see a wonderful multitude of stars, that seemed to form thick clouds or else to fall to the earth like rain; sometimes he beheld lighted torches descending from the sky. Frequently an invisible power would transport him from his dwelling to the same spot, and there, ravished by angelic strains, he would long remain in ecstasy, drinking in heavenly delights. When he again came to himself, he would be astonished at the length of time that had elapsed. This was particularly the case on Monday, March 1st 1625, five days before the discovery of the miraculous statue of St. Anne. Those dwelling in his house observed that he had remained three hours on the spot to which he had been transported, but so sweet were the consolations he had enjoyed that he thought he had been there barely half an hour.

These extraordinary favours heightened his courage and confidence in God. Twice already had he been to the parish-priest and communicated to him the heavenly message with which he had been himself entrusted, and

each time he had met with a repulse and been laughed at. Now, the day after he had received this last favour, he took with him one of his neighbours and again addressed the parish priest, warning him for a third time in the name of St. Anne, to hesitate no longer about building the chapel she asked for. Nevertheless he was again repulsed and with insult, and withdrew in the greatest confusion and depression.

As Nicolasic was returning home, God so ordained that he should meet a certain illustrious gentleman who, remarking his sad countenance, inquired into the cause of it. The whole matter having been explained to him, the good gentleman consoled the poor labourer as best he could, advised him to relate all the circumstances of the lights and favours he had received to some man of tried virtue or, still better, to some religious well-versed in the discernment of spirits. He also advised him to have recourse to prayer and fasting, so as to render himself still more worthy of receiving heavenly graces and communications, and better able to recognise the Divine Will without any danger of being led astray by delusions. Above all he recommended his taking measures to have his visions attested by reliable witnesses. Faithful to these instructions, this zealous servant of St. Anne fully succeeded in his heavenly mission, in spite of the many contradictions he met with.

The day chosen by the glorious Mother for the accomplishment of his promise had arrived, or rather was already declining. It was between ten or eleven o'clock in the evening. Yves had retired to bed for the night when he, as before, perceived the miraculous light inviting him to follow it. As soon as he had seen the heavenly light, Nicolasic rose and seeking five men of well known probity, whom he had previously acquainted with his designs, asked them to accompany him, in these words : " Dear friends, let us direct our steps where God and the holy Mother St. Anne lead us." Whilst following the light which preceded them as a guide, they remarked in the middle of it a sort of torch of extraordinary size and marvellous brilliancy which, having reached the spot where the chapel now stands, rose and fell three times, like a signal, and then disappeared. Struck with astonishment and desirous of penetrating the mystery, Yves and his companions at once commenced digging at the very spot where the torch had disappeared, and had hardly dug to the depth of one or two feet when they discovered a statue of the glorious Mother St. Anne, but so defaced by the ravages of time that hardly a vestige of colour remained and only sufficient form to enable them to recognise it.

A remarkable circumstance occurred on this occasion. Two of the witnesses that

Nicolasic had brought with him, had not proved worthy of beholding the miraculous light we have spoken of. Their hearts being touched by repentance, they spontaneously, and publicly acknowledged the fault which had drawn down this privation on them : they had neglected to fulfil their Easter duties.

The parish-priest still persisted in his incredulity, and absolutely refused to further the building of the chapel.¹

In despair at the priest's obstinacy, Yves resolved no longer to defer complying with the orders of the glorious St. Anne, even if it were to cost him all his possessions. But this great Saint loves better to give than to receive, and soon gave the good man a striking proof of her generosity. On the eighth of March, the day after the discovery of the statue, Yves' wife, on rising in the morning, found on the table a packet containing twelve pounds of French money which appeared to have been recently coined and of which it was im-

1. We will here remark how false is the impression that priests are, generally speaking, among the most credulous of men. The contrary is the case, for their great learning disinclines them to believe in any miraculous interposition unless on the most irrefragable testimony. In proof of this may be cited how frequently the popular voice has canonised members of religious orders, who had met with all sorts of contradiction from religious of their own order. It must be confessed however that the parish-priest of Nicolasic pushed his prudence too far, and we shall see how he was punished for so doing.

possible to imagine who was the donor. This manifest proof of St Anne's faithfulness to her promises, encouraged the good man to go boldly on with the enterprise which had been so frequently and so urgently enjoined on him. This money was afterwards used to pay the workmen engaged on the church, with the exception of one piece of it which is kept in the treasury of the church, in remembrance of the miracle.

The trials and contradictions of Nicolasic did not however end here. After having been subjected to severe examinations by various ecclesiastical superiors, it was only after having been examined minutely by the Capuchin Fathers for fifteen consecutive days, by order of the Bishop of Vannes, that his Lordship consented to a suitable chapel being built and endowed. A circumstance worthy of remark and one that increased the credibility of his statements was the destruction by fire of Nicolasic's barn during the proceedings. This barn had been built with the remains of the former church and the fire which consumed it had no ostensible cause and in no way damaged two immense stacks of wheat adjoining the edifice.

The new sanctuary of St. Anne soon became an object of profound veneration, the numerous miracles performed there and the multitudes of the faithful who flocked thither soon

imparted to it a glorious celebrity. The devotion to the august Mother of Mary increased from day to day and Auray soon became, and still remains, one of the most frequented pilgrimages in Europe.

The church was still further embellished by his Most Christian Majesty, Louis XIII. of France, who among other magnificent gifts, enriched the sanctuary with a considerable portion of the sacred relics of the glorious St. Anne.

"The year when these gifts were made," says abbé Bouland, "the pilgrims on the three days of Pentecost numbered eighty thousand; and on July 26, of the same year, the throng was so great that eighty confessors had to be called upon to occupy the confessionals."

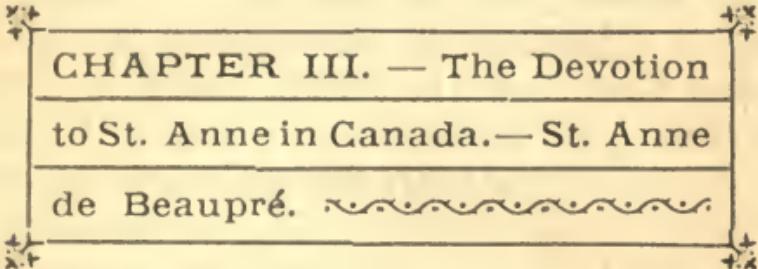
Among the corroborative proofs adduced by Father Thomas de Saint-Cyrille as to the undeniable truth of this recital, we have not yet mentioned that of the striking and frequently recurring prodigy, that no one had ever attempted to plough up the land where had stood the former chapel without breaking his plough-share, so that it had become a saying among the inhabitants of that district : "Never touch the chapel-land."

Nor must we omit to relate the chastisement which the parish-priest drew down on himself by his resistance to that Divine Will which had been so clearly made known to him

Being alone in his own house, about three weeks after the finding of the statue, he was suddenly set upon and severely beaten, and on the neighbours, attracted, by his cries, rushing to his assistance, no human being could be perceived. For a week he was completely disabled, and it was only after practising many devotions in honour of the merciful St. Anne that, at the end of a fortnight, he could resume the exercise of his sacerdotal functions. He made a vow that he would celebrate the first Mass to be said in the miraculous sanctuary as soon as it should be finished. In addition to this, he asked Yves' pardon for doubting the truth of his revelations and, as a special mark of kind-feeling offered to be godfather to the little child whose arrival the pious peasant was expecting. Although for fifteen years, Yves' wife had never been blessed with progeny, Heaven bestowed this blessing on her immediately after the discovery of the statue.

The learned Bollandists give a lengthy list of the miracles performed at St. Anne d'Auray. The lame walked, the blind saw, the deaf heard, the dumb spoke, the dead were restored to life, the sick and dying were cured of their maladies; captives were restored to liberty; the innocent were delivered from their persecutors and detractors; the shipwrecked were brought safely to land; women obtained

the blessing of children and many of both sexes were delivered from imminent danger of death. Many persons were punished in a remarkable manner for speaking lightly of this devotion. But besides temporal favours, such as we have spoken of, miracles far more precious, miracles of grace were performed in that sanctuary. The most hardened sinners obtained their conversion and the grace of confessing sins which for fifty years they had concealed. More than one soul was there completely regenerated.



CHAPTER III. — The Devotion
to St. Anne in Canada.— St. Anne
de Beaupré.



ROM France the devotion to St. Anne passed into Canada, its origin dating from the infancy of the colony. Nothing shows more clearly the universal gratitude of the Canadians to the august ancestress of Our Saviour than the number of parishes dedicated to St. Anne throughout the country. Besides St. Anne de Beaupré (the “Good St. Anne”), there are many others that may well be compared to brilliant stars forming a glorious diadem on the brow of their great Mother. We may enumerate the

parishes of St. Anne du Bout-de-l'Ile, of Detroit, of Varennes, of Ristigouche, of Portneuf, of the Mountains, of the Sagnenay, of La Pocatière, of la Pérade, of Yamachiche, St. Anne (diocese of St. Hyacinth), St. Anne of the Plains, St. Anne of the town of Montreal, besides chapels in the basilica of Quebec, the church of St. John the Baptist, the congregation of St. Roch of Quebec, the Hospital of the Sacred Heart, St. Sauveur, St. Joseph of Levis, St. Mary of la Beauce, St. Gervais, St. Thomas of Montmagny, Ile aux Coudres, Bay St. Paul, and a great number of others in the dioceses of Montreal, Three-Rivers, St. Hyacinth, Ottawa and Rimouski.

As we have already said, it was during the infancy of the colony that the devotion to St. Anne in Canada first took root and this through the agency of some Breton mariners who were overtaken by a violent storm whilst navigating the river St. Laurence. In their youth and manhood they had been accustomed to have recourse to the well-beloved patroness of their own dear Brittany and never had St. Anne d'Auray remained deaf to their prayers. They solemnly vowed that if the Saint would bring them safely to land, they would build her a sanctuary on the very spot where their feet first touched the ground. When the morning broke bright and cloudless, these

brave men gazed around and to the north beheld the Laurenside mountains, to the south the flowing waters of the River St. Laurence. Away to the east was a little river, now called the River St. Anne (or Grand River), which divides the *parishes* of St. Anne and St. Joachim. It was on this site that they raised a little wooden chapel, the first commencement of a sanctuary which was to become famous throughout America.

Years went on, these hardy mariners went their way and were heard of no more in the village which they had founded. But very soon habitations sprang up and the colony of Petit Cap (Little Cape or Promontory), soon became known on account of the chapel in its midst. However in the course of years, the winter tempests and the hand of time made sad ravages on the wooden structure which had been erected in honour of St. Anne, and, towards the year 1660, it became necessary to rebuild the sanctuary. Etienne Lessard, a farmer in easy circumstances, generously gave sufficient ground on which to erect a church, on condition that the building should be immediately commenced. A change of site was proposed and discussed, but the question being finally decided, Mons. Vignal, a priest from Quebec, went down to bless the foundation of the new church, accompanied by Mons. d'Ailleboust, the governor of New France,

who had consented to lay the corner-stone.

By this time, the devotion to the Mother of Mary had spread considerably. In 1665, the Venerable Mother Mary of the Incarnation wrote from Quebec to her son : “ *Seven leagues from here there is a church dedicated to St. Anne, in which Our Lord vouchsafes to work great miracles at the intercession of the holy Mother of the Blessed Virgin. There may be seen the paralytic walking, the blind recovering their sight, and the sick, no matter what may be their malady, regaining their health.* ” What would that great servant of God say, could she be witness of the wonders that have since been performed in the church of St. Anne de Beaupré! The poor Indians, too, in their distant forest homes had likewise heard the message of peace and healing from their black-robés and hearing they believed. Leaving their distant homes, to which as yet, the intrepid missionary alone had penetrated, they paddled their swift canoes along the mighty St. Lawrence and mingled their voices in prayer and song with the voices of the descendants of the Bretons and Normans who had brought the devotion to St. Anne with them from their own country. Tears would frequently be seen coursing down the weather-beaten cheeks of many a hardy Breton mariner when kneeling in the Sanctuary, he would echo the cry of “ Good St. Anne,

Mother of the Virgin Mary, pray for us!" and in fancy would again behold his home and his country.

The second church was built of stone and wood, and stood at the foot of the hill, on the very spot where the present auxiliary chapel now stands, and it was to this sanctuary that, up to the year 1876, the pilgrims flocked in large numbers. Foremost among those who devoted their lives to work for the welfare of the Church in Canada, and for the propagation of the devotion to St. Anne, we may mention that immortal Bishop of Quebec who, a descendant of that ancient and chevalric race, the barons of Montmorency and Laval, quitted the splendours of a luxurious court and the softness of a southern clime to consecrate himself to the service of the budding Church in New France. The whole life of this noble man of God bore the imprint of his high and disinterested aims and it is tinged with a shade of romance from the wild and savage surroundings amid which, like a true knight, he attacked and conquered every obstacle to the fulfilment of his mission and to the spread of devotion towards St. Anne. In 1670, he asked and obtained a precious relic of our good Mother from the Chapter of Carcassonne, and it was not until two centuries later, in 1877, that the church of the Little Cape or St. Anne de Beaupré, as it is now called, possessed a

second relic of the Saint brought from Rome by Rev. N. Laliberté, the late lamented parish-priest of St. Michel who, at that time, was parish-priest of St. Anne's.

Among the rich presents offered at the shrine, many of which had come from beyond the seas, even from the splendid court of Louis XIV, may be mentioned an offering made by the Queen-Mother, Anne of Austria, who, with her own royal hands, embroidered a beautiful chasuble for the good St. Anne. This chasuble is worked in red, black and white shaded vandykes and richly trimmed with gold and silver lace. The vain phantom of pompous royalty has passed into the domain of tradition and the sacred vestment worked by the royal mother still remains and may yet be seen on great and solemn occasions. Another patron of this modest temple was the Marquis of Tracy, Viceroy of New France. Being in danger of perishing by shipwreck, this pious man made a vow that if St. Anne would deliver him from danger, he would make her some valuable offering. This offering may still be seen over the high-altar in the present church, and consists of a picture by the celebrated artist Lebrun, representing St. Anne, our Lady and two pilgrims, a man and a woman. The arms of the donor are at the bottom of the picture. A rich silver reliquary, set with

precious stones, and two pictures, painted by the Franciscan friar Luc Lefrançois, were the gifts of Bishop Laval. In 1706, the gallant hero d'Iberville, in return for signal favours obtained by the intercession of St. Anne, presented the shrine with a massive silver crucifix, which may now be seen on the tabernacle of the high-altar.

The past ever leads on to the present and all these ex-voto offerings are like so many voices from the dead attesting the power of prayer. Kneeling there before this dear Mother of the Mother of Christ, one beholds in imagination, the illustrious and holy prelate whose name shines resplendent in the early annals of Canada, or those valiant soldiers the brave, warlike and noble viceroys, who here bent their knee as humbly and as hopefully as the poor fishermen whose bark had been tempest-tossed on the rough waters of the mighty St. Laurence.

From its very commencement, the church of St. Anne had been served by missionaries among whom were Jesuits, Franciscans (of the Observance, or Recollects) and secular Priests from Quebec. The life and adventures of many among them are full of interest. The first we will mention was a Jesuit, Father André Richard; the second, Father Lemercier was also a Jesuit. This latter had worked for twenty years on the

Huron missions, and later on, was named Superior of them. . In 1685, he left Quebec and afterwards died in the Antilles. Another pastor of St. Anne's was the Rev. M. Filion, a secular Priest, who was drowned whilst returning from Bay St. Paul in a bark canoe. The circumstances of his death were heroic. In trying to save the other passengers who were in the canoe, he sacrificed his own life. As he was bearing the last passenger to land, he was struck by a floating spar which dashed him against the rock and thus caused his death. His body was found by a young girl named Bouchard. Tenderly and respectfully she placed it in a rude coffin of birch-bark and planted a cross over it. A few days afterwards she took it to St. Anne by floating it in the water and fastening it behind her canoe. This young girl afterwards became a Sister of the Congregation at Montreal, under the name of Sister St. Paul. Monsieur G. Morin, who served St. Anne's for sometime, had the honour of being the first Canadian Priest. The first child who was ever baptised at St. Anne's, Claude Peltier, became afterwards a Recollect friar and died in the odour of sanctity. A priest named Portneuf who had left Petit-Cap and its sanctuary in order to become parish-priest of St. Joachim, headed his parishioners against the English who were pillaging and burning all before

them, and with many another of that valiant band fell a victim to his heroïsm, August 23rd, 1759. This brave and devoted priest was buried without any coffin.

Towards the year 1871, negotiations were entered into for the erection of another church, the same as has now been enlarged and so beautifully decorated. In the month of May, 1872, the Bishops of the Province published a collective Pastoral Letter calling on the faithful to join heart and soul in this great enterprise. The parish itself, though numbering but comparatively few families, generously contributed the sum of sixteen thousand dollars, and the foundations of the new edifice were laid in the month of June, 1872. It was not only the parishioners however that contributed to this work. From all parts of the province contributions poured in, and the crowds of pilgrims who flocked to the shrine laid their offerings at the feet of "Good St. Anne."

The new church is a splendid monument of the faith and love of the Canadian people who have here erected a splendid edifice in honour of the Mother of Mary, thus showing their generous confidence in God and their devotion to her who, in 1876, was declared by his Holiness Pope Pius IX. to be the Patroness of the Province of Quebec even as from the earliest years of the colony St. Joseph

had been declared Patron of the whole of Canada.

In that same year, 1876, the new church was solemnly blessed by the Archbishop, amid an immense concourse of the faithful.

In another chapter our readers will find a detailed description of the church and its surroundings, as well as of the fountains of miraculous water to which pilgrims frequently owe their cure.

In the year 1878, the Rev. A. Ganoreau then parish-priest of St. Anne's, conceived the idea of building an auxiliary chapel with the materials of the old church, and on October 20th, of that year, this memento of the former edifice was blessed. This chapel is crowned with the same steeple as the old church, and the same bell rings forth its appeal to pilgrims and parishioners as in ages past summoned to prayer generations who have long gone to their last rest. This chapel now contains many of the decorations of the old church and its walls are hung with the ex-voto paintings alluded to elsewhere.

In the year 1879, arrangements were made between the Archbishop of Quebec and the Belgian Redemptorists, by virtue of which these latter were entrusted with the care of the parish and shrine of St. Anne. On August 24th, of that year, four Belgian Fathers arrived and their number has since been

considerably augmented. The Rev. Father Tulen C.S.S.R. is Rector of the Order and parish-priest. A monastery has been built for them adjoining the church. In 1880, the sacristy attached to the church, proving insufficient for the accommodation of the parishioners and pilgrims during the winter months, was considerably enlarged and is now capable of containing about 300 persons. There are three altars in it, all of which are from the old church and display some quaint old carving and decorations. The walls and ceiling are beautifully painted and medallions are introduced on which are represented various sacred emblems. There are four confessionals in this sacristy or winter-chapel. During the last ten years or so, the pilgrimages to St. Anne have considerably increased in number and importance. Various causes have contributed to this development. His Grace the Archbishop, all his suffragan Bishops and the Canadian clergy have all imparted an impulse to the growing devotion. The devoted labours of the parish-priests of St. Anne's and specially of the Rev. Messrs. Blonin and Ganoreau, the two last before the arrival of the Redemptorist Fathers, have borne noble fruit. We may also gratefully mention a French publication, *Les Annales de Ste-Anne*, which since the year 1875, has spoken monthly of the wonders performed by the glorious Canadian

dian thaumaturgist and by its large circulation has given renewed vigour to the love and devotion of the Canadian population for that great Saint, awaking still greater confidence in her powerful intercession. To enable our readers to form an idea of the increase in the number of these pilgrimages, we will give the figures for each year, commencing in 1874. These figures will speak for themselves.

Years.	Nos of Pilgrims.	Organised Pilgrimages.	Communions given.	Masses celebrated.
1874	17,200	12	Not known	Not known
1875	27,000	17	» »	» »
1876	28,000	40	22,500	750
1877	38,500	45	34,950	1,185
1878	37,530	40	31,000	1,050
1879	27,500	42	30,600	1,375
1880	36,500	40	40,100	1,540
1881	50,000	63	51,199	2,150
1882	54,000	78	52,950	2,540
1883	58,174	70	64,000	2,350
1884	61,725	83	58,000	2,745
1885	80,000	109	81,650	3,045

On looking over the list of pilgrimages, one is both struck and edified by remarking at the cost of what sacrifice, inconvenience and fatigue many of them are made ! They come from great distances, from the dioceses of Three-Rivers, St. Hyacinth, Montreal, Ottawa, Sherbrooke, Chicoutimi, and from the north of the United States. These courageous

pilgrims pass the greater part of the night and day in pious exercises, both on the steambats and in the railway cars. Occasionally accidental circumstances delay their arrival at St. Anne's, to past midday, and on one occasion, to 3 p. m. and yet the pilgrims remained fasting that they might receive Holy Communion. And this can be explained by the wonderful results obtained by many of the pilgrims. Not only is it the cures, the conversions, the healing of grieving hearts, the frequent unlooked-for succour obtained by distressed families; it is also the holy and the benign impression made on the pilgrims by the place of benediction to which they have bent their steps. In the presence of the relics of St. Anne, before her statue, they have inhaled a new atmosphere, the atmosphere of piety which exhales not only from the persons but also from the sacred relics of the Saints. Every one is tempted to echo the words of the pious pilgrim who exclaimed : " How happy one is here, one seems to be at the very gates of Paradise ! " Every one finds the time spent before the shrine too short for all their wants to be expressed. Therefore whenever parish-priests or directors of Confraternities propose organising a pilgrimage to St. Anne de Beaupré, they find a ready response to their call.

And those members of the clergy who lead

their flocks thither appreciate more and more the salutary effects produced in their parishes by these public demonstrations of faith. The very sight of this sanctuary, of this "place chosen by God," wakes touching remembrances in every heart, and the pious crowds who throng around St. Anne's altars feel themselves impelled to live better lives and to pray for the graces necessary for so doing. Precious blessings are showered by St. Anne on all those parishes and confraternities which send pilgrimages to represent their whole number and, in the name of all the parishioners or members offer her the hommage of their veneration and prayers, expose to her that of which they are in need, and confiding entirely to her their dearest interests, ask of her the grace of her powerful protection !





Part the Second.

St. Anne de Beaupré.

CHAPTER I.— Description of the Church of St. Anne de Beaupré.



HE church of St Anne de Beaupré stands on the flats at the foot of the Laurenside chain of mountains, at only a few yards distance from the long quay which now facilitates the ingress of pilgrims to the shrine and is hence most easy of access. The present (the third) church is still nearer to the site of the first church than was the second, and from the river as well as from the high-road approaching it from Quebec, presents a most splendid appearance. It is two hundred feet in length with a height of fifty-six feet interiorly, by sixty-five feet in breadth, the lateral chapels (which measure twenty feet on each side) not included.

The masonry is constructed of stone drawn from the quarries of St. Alban de Portneuf. The towers are one hundred and sixty-eight feet in height and in the façade there is a large central rose-window and three entrance doors in the Doric style, flanked by fluted columns with pediments. Over each door is a slab on which are carved the emblems of the three Theological Virtues : Hope, Faith and Charity, represented by the anchor, the cross, and the heart. The whole is surmounted by a magnificent colossal statue of St. Anne in carved wood, copper gilt. This statue which is fourteen feet in height is of marvellous beauty and is the work of a Belgian sculptor. The face has an expression of majestic gravity softened by maternal tenderness, and in her arms, St. Anne is holding the Immaculate Daughter whose all-powerful intercession she so largely shares. The sculptor has imparted a gracefulness to the outlines of the figure and an easy lightness to the drapery which are truly astonishing when the ungratefulness of the material employed is taken into consideration, but which will easily be recognised by those who have been fortunate enough to have seen those marvellous exquisitely chiselled pulpits and confessionals which are so frequently met with in Belgium, that country which is so preeminent in the art of wood-carving. We will now proceed to

the interior of the church. The pilgrim who enters for the first time into the sanctuary of St. Anne de Beaupré is immediately impressed by the richness and imposing grandeur of the edifice. To the majestic proportions and the elegance of the Corinthian architecture is added the striking effect of the most appropriate decorations. The ensemble of this decoration is grand and religious in its character. The eye is not attracted more to one part than to another, but there is a universal harmony reigning everywhere. Architect and painter have alike striven to impart an air of dignity and splendour to this temple of the great Canadian Thaumaturgist.

To assist the pilgrim in making a tour of the sanctuary and to enable him to appreciate the details, we will accompany him and point out what is worthy of remark.

Naturally, we will commence with the sanctuary, where we will first admire the high-altar erected by the contributions of the faithful of the Province of Quebec who were specially invited to contribute to it by their Archbishop.¹ On each side of this altar, in the arch of the blind windows in the apse, are represented : to the right, the coat of arms of his Grace Elzear Alexandre Tachereau,

1. This altar not yet being erected no description can be given of it in this edition of the Manual. *Note by English Translator*, March, 1886.

the present Archbishop of the diocese, and, to the left, the seal of this Archdiocese. Around these escutcheons are entwined branches of maple.

In the centre arch behind the altar, is a rich escutcheon bearing the initials of St. Anne which is surmounted by a crown and flanked by green palms, the symbols of triumph and glory. This escutcheon is placed immediately over Lebrun's remarkable picture of St. Anne and the Blessed Virgin (of which we have already spoken) which, since the year 1666, when it was presented by Monsieur de Tracy, the Governor of New France, has been witness of so many miraculous cures and remarkable occurrences.

The rectangular space of the blind-windows is filled in with three circles adjoining one another in which are represented the symbols of the three Theological Virtues. Faith is symbolised by the Eucharistic Species surrounded by vine leaves and ears of wheat. Hope is symbolised by an anchor, and the Cross recalls to our minds the immense love borne us by Our Saviour. Around all these symbols, white is the prevailing colour, since it is that which is the most appropriate to the Sacred Sacrament here dwelling on the altar. The outlines of these blind-windows are suitably marked out with entablature and pilasters in various colours and freely gilt. The space

between the blind-windows and the large pilasters is ornamented with octagonal panels within which are ornamental initials of the good St. Anne. There is nothing to offend the eye in this frequent repetition, since it is only appropriate that the pilgrim should behold everywhere the blessed name of her whom he has come from afar to implore and venerate. On each side of the entrance to the sanctuary are graceful scrolls suspended from wild rose branches, and bearing the following invocations : “ O bonne Ste Anne, secours des infirmes, exaucez-nous.” (Good St. Anne, help of the sick hear our prayer). “ O bonne Ste Anne, refuge des pécheurs, priez pour nous.” (Good St. Anne, refuge of sinners, pray for us). These words which are constantly heard from the lips of the fervent pilgrim serve to recall to the minds of all, that there is no temporal or spiritual favour which unlimited confidence in the good St. Anne’s maternal goodness may not obtain.

The pilasters supporting the cornice are in imitation of veined marble with a base in green marble and pedestal in Neapolitan. Their capitals are, like those in the nave, of gilded bronze. The splendid effect of their cornices which are delicately sculptured, is still further heightened by the harmonious and varied colouring and rich gilding which is employed.

At the end of each of the side aisles and

within the sanctuary-rail are two chapels. The one on the epistle-side is dedicated to Our Lady of Perpetual Help and the diocese of Montreal has undertaken its adornment. The one on the gospel-side is dedicated to the Sacred Heart of JESUS and its altar and decoration has similarly been undertaken by the diocese of St. Hyacinth. The seals of the respective dioceses are therefore painted above the altars on the arched part of the blind-windows, while the panels closing these windows are decorated with carved outlines enclosing emblematical figures ; those having relation to the Sacred Heart, being gilt on a red ground, whilst blue is the predominant colour for the Blessed Virgin's altar. The little tufts of violets which we here see symbolise the Blessed Virgin's humility, and the lilies, her purity.

In the lozenges formed by the damask work painted around the blind-window of this altar are depicted the symbols of various invocations of Our Blessed Lady's Litany : Gate of Heaven, House of Gold, Tower of David, Morning Star, Vessel of Honour, Mystical Rose. Each of these emblems is thrice repeated. The splendid picture of Our Lady of Perpetual Help which is exposed on this altar was blessed by his Holiness Pope Leo XIII. In the chapel of the Sacred Heart, the emblems within the lozenges are :

1st, a monstrance with the Latin device : "Mysterium fidei" (Mystery of faith); 2ndly, a ciborium beneath which is written : "Panis Angelorum" (Bread of Angels); 3rdly, a chalice and paten with the inscription : "Calix benedictionis" (Chalice of benediction); 4thly, a crown of thorns, scourges etc. and beneath : "Opus peccati" (Behold the fruits of sin); 5thly a hammer, nails, lance and sponge with the words : "Amor meus crucifixus" (My Love is crucified); 6thly, pincers and augers, cords and the inscription or title of the Cross: JESUS of Nazareth, King of the Jews, to which refer Pilate's words: "Ecce Rex vester" (Behold your King!)

The lateral walls, portal and doorways into the side-chapels as well as the recesses of the windows are ornamented with imitations of various sorts of marble and the columns supporting the roof of the church are in red veined marble with base, pedestal and capital similar to those already described.

The carved wainscoting running round the sanctuary and the church is in cherry-wood and that of the sanctuary is specially rich in design and execution.

The vaulted ceilings are azure-blue, studded with gold stars of various dimensions. This vaulted ceiling is a masterpiece and is in a style that has never before been seen in this province. It is divided throughout its

whole length by transverse arches corresponding to the pillars of the aisles and the sanctuary. Each of these divisions is again divided by projecting ribbings, concave in form and richly bordered. At the junction of the four angles, an elegant pendant serves as a key-stone. We here again remark the introduction of emblems. In the centre aisle, we see the ark of the covenant and the tables of the law, then the brazen serpent and the cross, then the paschal lamb and the sacrificial knife; then a chalice and a host surmounted by a hand bestowing a blessing, indicating the treasures of grace and mercy contained in the Blessed Sacrament. In the smaller angles may be remarked a fish, a palm and certain Greek letters. These letters form the Greek word for *fish* and are the initial letters of the phrase, "JESUS Son of God Saviour," in that language. It is this mystical meaning which caused the early Christians to adopt the symbol of the fish to represent Our Lord, joining thereto the palm in remembrance of the victory gained over hell by means of his Passion. Around the following pendant we see Noah's ark and the dove bringing back the olive-branch after the deluge. The ark symbolises the Catholic Church saving the faithful from being eternally lost. In the following compartment, there is a lamb on a funeral pile, as symbol

or figure of the sacrifice of the Cross ; the monogram of JESUS-CHRIST accompanies this symbol.

There next comes a series of objects consecrated to the service of the Jewish temple under the Old Law: I. The brazen sea used for the purification of the priests and a vase in which to burn perfumes. II. The seven branched candlestick and the snuffers to be used for the lamps. III. The High-Priest's vestments, the mitre and the breast-plate, Aaron's rod and the sacrificial knife, the fire and the vessel in which to burn the fat of the sacrifices, the silver trumpets for the Levites, and lastly, IV, the altar of burnt-offering and the show-bread. In the epistle side-aisle, we see first the letters N. D. (Notre-Dame, in English Our Lady) intertwined, surmounted by a crown and surrounded with stars; for Notre-Dame (Our Lady) signifies Our Queen; we next see the triangle of the Trinity, a chalice, a host, and branches of olive, the symbol of peace. Next we see the name of Mary accompanied by little anchors and a fortress, which means that Mary is our hope and our sure refuge. In the following compartment is the Crown of thorns, the nails, the lance, the sponge, the monogram, J. H. S. (JESUS Saviour of men). In the neighbouring compartment, the name of Joseph, the lilies of virginity and a saw, showing his state

of life. In the last compartment but one, there is the harp, the staff and sling of David the shepherd of the flocks, and in the other angles, his royal crown and a volume of his Psalms. The series ends with symbols which remind us of God's judgments, chastisements and rewards.

In the gospel side-aisle, the two first pendants are surrounded by arabesques in one of which may be remarked a fish and the monogram of JESUS-CHRIST. Around the third, the name of Mary is accompanied by lilies. In the fourth, the grapes and the wheat recall the sacramental species. In the fifth, an hour-glass with wings marks the rapidity with which time flies, whilst the scythe and the key are images of that death which tears us from all earthly ties and opens to us the gates of eternity. On the sixth, are a holy water-font and a set of cruets, and on the last are an incense-boat, a censer and torches.

The small ceiling which is formed by the projection of the organ gallery, as well as the beams which support it, are decorated with panels, corners, rose ornaments and bordering.

The walls of the towers are decorated in much the same manner as those of the two chapels (of the Sacred Heart and Our Lady of Perpetual Help); trailing wreaths of flowers and foliage are here introduced with very good effect. The marbles imitated are the same as

we have already mentioned as being so tastefully employed in the other parts of the church.

Between the points whence spring the vaulting of the ceiling and the transverse arches, may be remarked a series of half-moons or semicircular bays which are continued round the whole of the three naves. In these spaces are painted a variety of sacred and appropriate scenes.

At the end of the sanctuary, in the centre, are the arms of the Congregation of the Most Holy Redeemeer, supported by angels. To the right we see the Last Supper, faced by the miracle of the Loaves; then (again to the right) the Sacrifice of Melchisedec, and facing it, the Sacrifice of Abraham; then, the eating of the Paschal Lamb by the Israelites about to leave Egypt, faced by Moses in the Desert and the Jews gathering Manna. In the centre nave, to the left: Our Saviour washing his Apostles' feet; the Nativity of the Blessed Virgin; to the right, the Presentation of the Blessed Virgin in the Temple by St. Anne and St. Joachim; again to the left, St. Anne assisting at the marriage of the Blessed Virgin and St. Joseph. There then comes a series of subjects bearing, more immediately, upon the goodness and power of St. Anne. In the first place are reproduced, with slight alterations, several ex-votos deposited in the old church

through the gratitude of our ancestors. On the epistle-side, after the picture of the Presentation, we see a boat wrong-side up and the shipwrecked persons in the water. The inscription on the original picture runs: Ex-voto. J. B. Aucler, Louis Bouvier, Marthe Feuilletant, all three saved, M^{ra} Chamar, aged 21 years, Marguerite Champagne aged 20 years and one day, both drowned, June 17, 1754, at 2 o'clock in the morning. All five in this sad position, recommending themselves to the good St. Anne.— The next picture represents Brother Pierre, a Recollect, and his companion, together with the crew of the vessel the *St-Esprit*, making a vow to the good St. Anne and asking her to deliver them from the danger they are in through a frightful tempest which has disabled their ship.

Next comes a picture representing a man named Dorval, who being crushed by the fall of a tree, owed the timely arrival of help and his subsequent cure to the powerful intercession of St. Anne.

The following picture recalls the miraculous and instantaneous cure of a person from near Ottawa who had a white swelling on her knee. She recommended herself to St. Anne and her prayer was heard. She left her bandage at the foot of the miraculous statue, and it may still be seen. His Lordship the Bishop of Ottawa, the Rev. M. Campeau,

the Rev. Father Rector of St. Anne's were witnesses of this miracle in 1884.

The next picture shows us pilgrims receiving Holy Communion in the Sanctuary of the good St. Anne. At the feet of the priest, may be seen a young Irishman from Montreal, who, filled with faith in St. Anne, lays aside his crutches and throws himself down on the steps of the communion-rail, perfectly convinced that after the reception of the august Sacrament, his crutches will be of no further use, since he will be cured. His faith was rewarded, and he returned to his place in the aisle quite unassisted, walking as easily as if he had never been lame. The poor unhappy man to the left who has to be brought in a little chair on wheels, on account of his suffering from a most uncommon disfigurement, is a Mons. Ladéride from Pointe Lévis, who visits the Sanctuary every year with the firmest confidence that he will be cured, although to those who have not such an immense faith, such a cure would appear impossible.

The next subject chosen is the reading of the gospel of St. Anne and giving the blessing to a sick person. This is one of the means the most frequently had recourse to, for obtaining cures or at least notable relief.

In the following bay, we perceive St. Cecilia, the patron-saint of musicians. To the left is represented the pro-consul leaving his

tribunal and ordering the executioner to put the heroic Christian to death.

In the last picture, we see an angel-musician hovering in the air, surrounded by little angels singing the praises of God and of St. Anne.

We will now return to the gospel-side of the centre aisle where we stopped at the picture of the nuptials of the Blessed Virgin and St. Joseph. The ensuing picture represents a naval combat. The merchant vessel of Mons. Juing of Quebec, pursued by three large Dutch men-of-war, is defending itself heroically. The officers recommend themselves to St. Anne and with the crew, make a vow to her. All sail is crowded, every effort made. Notwithstanding the damage caused to the rigging and hull by the enemy's bullets, the brave little vessel flees rapidly away, whilst, thanks to good St. Anne, and in spite of torn sails, her swiftness increases; the three Dutch vessels advance, but slowly, though making every effort. At length the French boat is out of range of the enemy's cannon and is saved ! Glory to St. Anne !

In the next half-moon, we again see a vessel. This time the vessel is ice-bound and in a most dangerous position. St. Anne is fervently invoked, and behold the ice gives way and the ship goes on its way !

In the next picture, we see the fountain

which is now on the spot where the old church stood. Many miracles take place there, simply from contact with that miraculous water whose wonderful virtue is imparted by the power of St. Anne and the faith of the pilgrims.

Afterwards comes the representation of the (the second) old church. This old sanctuary remains dear to the hearts of many, who will be glad to see it held in remembrance here.

In the last panel but one, we see king David surrounded by priests, all joining in singing the Psalms and accompanying themselves on various instruments.

The series is brought to a close by an angel-musician in the same style as that on the epistle-side.

In the nave of the Sacred Heart chapel, above the altar, are two angels in adoration before the Sacred Heart. Then: I. The Good Shepherd with St. Alphonsus de Liguori at his feet and the Blessed Father Hofbauer, Redemptorist. II. The Prodigal Son. III. The conversion of the Samaritan woman at Jacob's well. IV. Our Saviour blessing little children. V. Mary Magdalen at the feet of Our Saviour in the house of Simon. VI. The Paralytic being cured in the pool. VII. The woman taken in adultery presented to Our Saviour by the Pharisees. VIII. Lazarus recalled to life. IX. Lastly, on the tower,

Our Saviour manifesting his Divine Heart to Marguerite Marie Alacoque.

In the nave of the Blessed Virgin's chapel : I. We see, above the altar, Mary amid the clouds overlooking the terrestrial globe which the infernal serpent is trying to interlace within his folds. On a scroll is written "Marie, Mère du Perpétuel Secours, priez pour nous." (Mary, Mother of Perpetual Help, pray for us). II. St. Alphonsus in ecstasy whilst preaching on the Blessed Virgin. III. The Annunciation in the Blessed Virgin's house at Nazareth. IV. The Visitation. V. The Stable of Bethlehem. VI. The Flight into Egypt. VII. The Holy Family in the house of Nazareth. VIII. The Assumption of the Blessed Virgin. IX. Our Lady of Mount Carmel bestowing the Scapular on St. Simon Stock. X. Lastly, on the tower, Our Lady giving the Rosary to St. Dominic.

In summer, on account of the great force of the sun, the numerous windows of the church are screened by transparent painted blinds on which also various religious emblems may be seen.

Leading from the church on each side are lateral chapels, each one of which communicates with the church by means of an arched doorway and a few steps. These chapels also communicate with one another in a continued chain of eight chapels on each side, thus

forming ready means of ingress to all parts of the church. They are respectively dedicated to : I. On the epistle side, St. Alphonsus. II. St. Joachim. III. St. Patrick. IV. St. Francis Xavier. V. St. Benedict. VI. St. Louis, king of France. VII. St Anthony. VIII. Not yet named. On the gospel side, IX. The Holy Family. X. St. Joseph. XI. St Vincent de Paul. XII. The Angel Guardian. XIII. St. John the Baptist. XIV. Our Lady of Pity. XV. St. Francis of Assisium. XVI. Not yet named.

All these chapels are enriched with statues of the titular Saints, and the decoration of each one is entrusted to some diocese, confraternity or even private individual, and many of them are not as yet completed. The chapel of St. Alphonsus has been, naturally, claimed by the Redemptorist Fathers who have charge of the church. The very beautiful altar in carved oak comes from Belgium, and the statue of St. Alphonsus was a donation from the Irish parishioners of St. Patrick's church, Quebec. The walls of this chapel are artistically painted and the emblems of the mitre, the crosier, the bishop's pectoral cross, the doctor's book, the writer's pen and the missionary's crucifix are frequently repeated.

Some of the other chapels are completed, but we reserve to a future edition the description

of them, and by that time all will probably be ready. They are already fitted with beautiful wainscoting varied in design and material to suit the decorations of each.

The painting of the church has been artistically and carefully done by Messrs Gauthier, decorative painters, Quebec, who have kept in view the distinctive character which should mark the privileged Sanctuary of the good St. Anne. The exquisite carved wainscoting has been done at Simon Peter's establishment in Grant Street, St. Roch's, Quebec.

To return to the church itself. On each side of the Sanctuary are painted windows of rich designs generously presented by four parishioners : Casimir Mercier, widow Léon Mercier, Trèfle Gignère and Jean-Marie Caron.

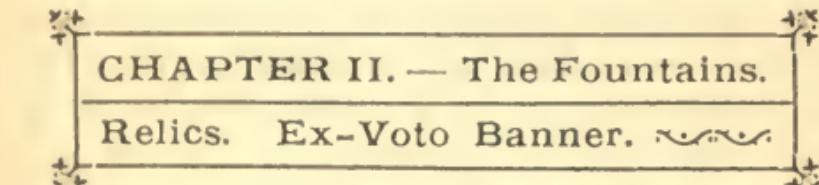
On each side of the entrance door are large pyramids of crutches and various surgical appliances that have been left by those who have found relief from their suffering and infirmities through the powerful intercession of the good St. Anne.

The magnificent carved and painted wooden statue of St. Anne which stands in the church, on an elegant white column, in the centre of the central aisle, a few feet in front of the communion rails, comes from Ghent in Belgium and was presented to the shrine by a Belgian family. On a trellis-work surrounding

it are suspended numerous silver-gilt hearts which have been presented as ex-votos by clients whose prayers have been favourably received by St. Anne.



In the lower story of the church, immediately beneath the sacristy, is a store where articles of devotion and books can be procured as well as bottles of the miraculous water and of oil that has burnt before the statue of St. Anne. There is also a register on which pilgrims can inscribe their names.



CHAPTER II.—The Fountains.

Relics. Ex-Voto Banner.

AS at St. Anne d'Auray and many other places of pilgrimage, there is a miraculous spring at St. Anne de Beaupré whose healing waters have operated many a miracle.

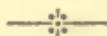
We cannot positively state at what period pilgrims first perceived the miraculous properties of this water, but it is certain that many maladies, pronounced incurable by medical men, have been completely cured by the drinking of it or bathing the diseased limbs in it, and this water has also proved equally efficacious when made use of at a

distance ; numerous instances of this may be found in this book, and in the *Annales*. Frequent applications are made to the resident priests at St. Anne's to have bottles of the miraculous water sent to great distances for the use of the sick and afflicted, and pilgrims usually provide themselves with some on leaving the shrine of the good St. Anne. The water of this spring is now brought to the new church by means of underground pipes, and even in winter may be procured on application to the sacristan of the church. In summer the water flows freely into three basins specially provided for receiving it and furnished with taps and drinking vessels for the convenience of the faithful. The first of these fountains or *réservoirs*, is situated immediately in front of the processional chapel we have spoken of as having been constructed out of the materials of the former church, and is surmounted by a statue of St. Anne. Another basin is placed at a little distance from the façade of the church, and a third towards the limits of the large square before the church, near the commodious shed that has been erected for the accommodation and repose of the pilgrims between their various religious exercises.

In addition to the relics of St. Anne, of which mention has already been made, the church possesses many others of the greatest

value. Foremost among these we may mention a relic of St. Francis Xavier which was given to the church by Grand-Vicar Mailloux. There are numerous others also, but the most priceless is a relic of the true Cross. This relic was presented by Pius IX. to an Austrian Secretary of Legation on his departure for Brussels, and by him was given to the Rev. Redemptorist Fathers when they left Belgium to come to Canada, to take charge of the sanctuary of St. Anne de Beaupré.

We will now give a list of the pictures that have been offered as ex-voto. It is this fact alone that gives the greater part of them any value, for they are mostly horribly badly done and much deteriorated by time. They are now to be seen on the walls of the auxiliary chapel.



LIST OF PICTURES PRESENTED TO THE CHURCH OF ST. ANNE AT DIFFERENT EPOCHS.

1. Picture over the high-altar : St. Anne and the Blessed Virgin, and two pilgrims. Above these personages appears the Eternal Father.
2. Two pictures formerly in the side chapels: the Blessed Virgin and St. Joachim.
3. St. Louis, King of France.
4. The *Héros*, a vessel of the royal fleet, on the point of foundering.

5. Father Pierre and the crew of the vessel the *St-Esprit*, making a vow to St. Anne.

6. The vessel of Mons. Bayer surrounded by ice and saved by the intercession of St. Anne.

7. The vessel of Louis Cyprat wrecked in 1706.

8. A vessel being wrecked. The crew making a vow to St. Anne and St. Anthony of Padua.

9. The crew of Mons. Gaulin's vessel and a Recollect praying with the greatest fervour.

10. The vessel of Mons. Juing, a merchant of Quebec, pursued by three Dutch vessels.

11. St. Anne and the Blessed Virgin at whose feet is kneeling Mdlle. de Bécancour (¹),

1. We think we shall greatly gratify our English-speaking reader if we here reproduce the account given of Mdlle. de Bécancour by Laure Coucin, a young and gifted Canadian authoress whose graceful pen writes thus in the *Nouvelles soirées Canadiennes* :

"A daughter of Baron Robineau de Bécancour, a rich and noble seigneur of Portneuf, Mary Anne, had been one of the frequenters of the château St. Louis where she had been surrounded and admired by the most distinguished young men of the day.

In the year 1689, before entering the Ursuline Convent, she came to St. Anne's to place her religious life under the protection of the miracle-working Saint.

Did she still cling to the world through the force of habit, or did some other tie, more painful to tear asunder, strive to detain her? Did she fear the austerity of the cloister? The weakness of her own heart? The dangerous sweetness of remembrances of the past? These were the questions that presented themselves to my mind

of Three-Rivers, later on Sister of the Holy Trinity, at the Ursuline Convent, Quebec.

12. Mme. Riverin of Quebec, with her four children.

13. A man named Dorval, wounded by the fall of a tree and cured by the intercession of St. Anne.

14. A shipwreck painted on wood, exceptionally badly done.

The ship "*Le St-François de Canada*" commanded by Pierre Astaritz, and completely dismasted Sept. 29th, 1832.

Nos 5, 6, 9, 10, 13 have been reproduced in the decorations of the church.

when, finding myself alone in the chapel, I entered within the sanctuary, the better to gaze on the picture hanging on the right of the altar.

Mdlle. de Bécancour is represented kneeling with her hands clasped. Her simple grey dress falls round her in large folds. A delicate lace cap half covers her beautiful fair hair, cut short and curling round her head. There is an intensely beseeching expression in the gaze she has fixed on her heavenly patroness. But this pure and searching gaze has already penetrated many mysteries, and one perceives that the noble minded girl has no difficulty in setting more store by the promises of faith than by the most attractive realities.

This detachment and attraction to heavenly things is always somewhat a matter of surprise when one finds it in one so young, for youth is generally found to be in love with the present and to ignore the future.

Montalembert, writing of his daughter's vocation and joyful sacrifice, says: "Who then has taught her that love exists not on the earth?"

According to the History of the Ursulines, Mary Anne de Bécancour, died on the very day of her beloved patroness, Feast, July 26, 1743. *Translator's Note.*

Another gift, worthy of mention, that has been made to the sanctuary, is that of a very handsome banner which, in 1875, was presented to his Grace the Archbishop in the name of the subscribers, by his Honour the Lieutenant-Governor Caron. This banner which is borne in the processions of the Blessed Sacrament, is seven feet and a half high and four feet and half wide. On one side is represented in relief on a white ground St. Anne teaching the Blessed Virgin. Immediately above these two figures is a semicircular scroll on which is written, "Sainte-Anne, consolatrice des affligés," and at the bottom of the picture are the concluding words, "Priez pour nous." (St. Anne, consoler of the afflicted, pray for us). The colour of St. Anne's mantle is prussian blue, and her dress is scarlet. The Blessed Virgin is dressed in azure blue. The figures are framed in by two columns embroidered in gold and entwined with flowers worked in chenille. The reverse of the banner represents St. Joachim with a pilgrim's staff in his right hand, and in his left, a basket containing two turtle-doves. His mantle is of a brownish colour. The design on this side of the banner is surrounded by a garland of maple-leaves in green velvet, the stalks and veining in gold. The figures which are of raised work done in chenille are very well designed.

This chef-d'œuvre was made by the Reverend Sisters of Charity, of Quebec.

CHAPTER III. — Indulgences
accorded to all the Faithful who
visit the Church of St. Anne de
Beaupré.

I. **A**N indulgence applicable to the souls in Purgatory granted to all the Faithful of both sexes who, truly contrite, having confessed and received Holy Communion in the church of St. Anne de Beaupré, there pray for a time for the Propagation of the Faith and the intentions of the Sovereign Pontiff. (Indult of Feb. 18th, 1877, valid to all perpetuity.)

II. Indulgence of seven years and seven quarantaines to all the Faithful who, truly contrite, visit the parochial church of St. Anne de Beaupré, and there pray for a while devoutly for the Propagation of the Faith and according to the intentions of the Sovereign Pontiff. (Indult of Oct. 15, 1871.)

III. Indulgence of forty days, accorded by his Grace Archbishop Taschereau of Quebec, to all the Faithful who assist devoutly at the

processionⁱ which takes place in this church twice a month. (Decree of Oct. 31st, 1871.)

IV. An indulgence of forty days, granted by his Grace the Archbishop of Quebec, to all the Faithful, every time that, during a distinct visit to this church, they there recite at least one *Pater* and one *Ave* in favour of those for whom prayers have been asked. (Decree of Oct. 31st, 1871.)

Vidimus et publicari permisimus
✠ E. A. Archpus. *Quebecen.*

CHAPTER IV.—The Convent of
the Reverend Sisters of Charity.

HE convent of St. Anne de Beaupré is a large residence situated on a gentle eminence near the church. It stands on the ancient domain of the family Ranvooyzee, formerly lords of the parish.

There are five resident nuns, belonging to the order of the Grey Sisters or Sisters of Charity of Quebec. During the year they have a boarding and day-school for the instruction of young girls.

In this spacious and comfortable convent, the pilgrim, too, finds every accommodation

i. After Vespers, on two Sundays of every month, the relic of St. Anne is solemnly borne round the church in procession.

either as resident, transient boarder or simply for meals. In an adjoining building are comfortable apartments where gentlemen can take their meals. Only ladies are received into the convent itself and can pass the time devoted to novenas and other religious exercises in calm retirement.

Within the convent is an elegant chapel recently fitted up, the former one proving much too small for the requirements of the boarders during the fine season. There is also a numerous staff of good sisters whose sole care it is to minister to the numerous pilgrims who flock thither from the month of June to that of October. Even during the winter however, warm and comfortable accommodation may likewise be found there.



LINES ON ST. ANNE DE BEAUPRÉ COMPOSED BY A REDEMPTORIST FATHER OF ST. PA- TRICK'S QUEBEC.

I love this sacred spot, where pious pilgrims kneel
Before thy holy shrine, in fervent prayer,
O great St. Anne, thy tender heart doth feel
For all with true maternal love and care.
As they appeal to thee in pain or grief,
Thou dost obtain for them a sweet relief.

The waters of the grand Saint Lawrence glide
In calm, majestic motion, on their way
Past *Bonne Sainte Anne*, as if the gentle tide
Its silent humble homage thus would pay,
Before the ancient shrine, as on its breast
It bears the pilgrims to this place of rest.

What joy to hear, at evening's solemn hour,
The music of thy sweet-toned bell resound
O'er land and water, from thy lofty tower,
Inviting all to prayer. Its heav'nly sound
Is like an angel's warning from above
Reminding us of God's eternal love.

The sons of St. Alphonsus guard thy shrine,
O good St. Anne, thy pilgrims they receive
Who come to seek that potent help of thine,
And speak consoling words to those who grieve
O'er sin, while they, as priests of God impart
A holy peace that heals the contrite heart.

And daily here the praise of God is sung,
Here thousands come to bless his holy name ;
From distant shores the faithful, old and young,
Proclaim with joy, St. Anne, thy glorious fame.
They leave the busy scenes of worldly strife
Confess their sins, receive the Bread of Life.

How oft the erring child of sin, for years
Astray from virtue's path, hath here obtained
The grace of true repentance, and in tears
Hath severed bonds by which he was enchain'd
In crime, but now by thy assistance freed
To him a Mother thou hast proved indeed.

How often have the sick, the blind, the lame
Obtained a cure by thy maternal aid,
Of all their ills, as led by faith, they came
From distant homes, by dangers undismayed,
As pilgrims to thy shrine, o'er land and sea
To seek for health and comfort here from thee.

O great St. Anne ! behold, I call on thee
To aid me in this life of toil and care,
That I to God may ever faithful be,
With pity listen to my humble prayer,
Receive this votive wreath I now entwine
With love to thee, to place before thy shrine.

St. Anne de Beaupré.

June 26th, 1884.

M. S. Burke. C.SS.R.



Part the Third.

Month of St. Anne.

FIRST DAY. — Consideration.

St. Anne has a right to our homage.



T is an article of faith that the worship of the Saints is not only permissible, but also most agreeable to God and beneficial to our own souls. The Catholic Church, the infallible expounder of the truth, has condemned all who deny this. This teaching is based not only on the Scriptures and sound reason, but also on the immemorial tradition of Christian nations. St. Paul commanded that honour should be given where honour was due. Now, who could be more worthy of honour than those great servants of God, those glorious members of JESUS-CHRIST, those temples of

the Holy Ghost, who, by their labours, their examples, sufferings and their prayers have done so much for the glory of God and the salvation of souls? And has not God taught us to honour them by Himself bestowing on them the gift of miracles both during their life and after their death? But heretics reply: You are wrong in invoking them and praying to them. But why? It is quite allowable to ask prayers of my friends, of even the worst of men: St. Paul himself gives me the example, since in his Epistles, he asks for the prayers of the faithful; and why then may I not solicit the prayers of those already dwelling in the heavenly Jerusalem? Why should this privilege be denied me, since they, being already united to God, delivered from the dangers of this life, and freed from all the trials and miseries of life, can have no other care than for such of their brethren, as are still in exile here below.

Among all the Saints now reigning in glory, few have more right to our homage than St. Anne. Is not her being the Mother of Mary, a sufficient proof of this? This is the very reason that this devotion is so beneficial to us. Mary is our great and universal Mediatrix with JESUS-CHRIST, it is she who renders our prayers agreeable to Him and seconds them with her all-powerful intercession; it is

she who opens the treasure-house of the merits of JESUS-CHRIST when she will, and as she will, and in favour of whom she will. So that whoever merits Mary's favour is certain of having his name written in the book of the predestined, and this doctrine is held by all the Saints. Now, who does not perceive that doing honour to her Mother is one of the surest ways of attracting the merciful eyes of our all-powerful Queen? The Holy Ghost tells us to honour our parents, since without them we should never have existed. This law concerns Mary the same as it concerns the other children of Adam: after God, it was to St. Joachim and St. Anne that she owed her existence, and what an existence! The happiest, the most glorious that can be conceived and one which will always remain unequalled. After her Divine Son, Mary fills the highest place in the universe and this happiness, I repeat, comes to her, after God, through St. Joachim and St. Anne. How deeply then must she love them and how gladly behold the honours paid them!

It is not that St. Anne has any need of our homage, she is in perfect bliss, and nothing that we can offer her is to be compared with the homage she is receiving from the Saints, the Angels, St. Joseph, Mary and JESUS. She does us credit and honour by accepting the marks of our devotion, even as a great Queen seated

on her throne and surrounded by her court, would do great honour to some simple peasant by returning his salutation. But she is so good that she is pleased to accept every pious offering we make her; in one way, she even takes more pleasure in our homage than in the praises offered her by the heavenly citizens, since, like all noble hearts, like Mary, like JESUS, like the Eternal Father, her chief delight is in lending ear to the prayers of the miserable and afflicted. She loves our prayers too, because they afford her an opportunity of conferring benefits upon us.

Practice. — Make the firm resolution of saying daily three “Gloria Patri” in honour of St. Joachim and St. Anne after your evening prayer, or after your beads, if you say them, every day. Or you may say two “Ave Maria” with the same intention.

PRAYER.

BLESSED was the womb that bore thee, O Mary! and the paps that gave thee suck! Blessed was she who had the happiness of carrying thee in her arms, of watching over thy slumbers, of imprinting kisses on thy fair pure forehead, of seeing thee respond to her caresses by thy first sweet smile! Blessed was she who had the happiness of hearing thee call her “Mother”! Blessed was she whose glory it was to teach thee, “the Seat of

Wisdom, " how to speak, to pray, to walk! Glorious St. Anne, I rejoice with thee because thou wert chosen by God to fulfil so great a destiny; I take part in the joy which thrilled through thee when, beholding Mary seated on the right hand of JESU higher than the elect, than the Angels, Archangels, Cherubim and Seraphim, thou didst say to thyself : " She is my daughter!" Great Saint! be thou for ever filled with joy at thy great happiness, but vouchsafe not to forget a poor sinner who cries to thee. I ask but one grace : ask thy most admirable daughter to take me under her special protection, obtain this favour for me and I will ask no more; for if she deigns to protect me, I am sure of salvation.

Ejaculation. — St. Anne, Mother of her who is our Life, our Sweetness and our Hope, pray to her for us!

Example.

WE read of the following miracle in the *Annals of St. Anne*, Dec. 1883 :— Whilst living in Lowell, Mass., U.S. in 1862, one of my little girls, aged three years, was taken seriously ill and we called in an experienced doctor. After attending her for a week, he acknowledged that he could do nothing for her. Another doctor who had been summoned, visited her daily and did all that lay in his power to alleviate the terrible sufferings of his

little patient, but, at the end of a fortnight, found her state so aggravated that he said death alone would bring her relief.

One Saturday evening, her state was so pitiable that every one expected an immediate termination to her sufferings. She appeared to be dying, and a cold sweat bedewed her face. Three times she fainted away, and on the third occasion, she remained insensible a very long time. As our only resource, I then fastened a medal of St. Anne round her neck, promising to make known the grace that the great thaumaturgist had obtained for us, if she would but restore my beloved child to health. My prayers were heard and my child is now in a state of perfect health. It is to St. Anne alone that we owe this blessing, for the doctors had been unable to cure her malady.

E.B. St. Boniface, Manitoba.

SECOND DAY.—Consideration.

St. Anne is the Mother of Mary

and the Grandmother of Jesus.

HE sacred Scriptures, so scanty in details as to the Blessed Virgin, are wholly silent on the subject of her glorious Mother, not even mentioning her name: the ever blessed and beloved name of

St. Anne having been transmitted to us only by tradition and by the gratitude of Christian nations. But is not what we know about her quite sufficient? It is her glory to have been the Mother of Mary and Grandmother of JESUS.

St. Anne is the Mother of her whom the Saints proclaim to be their Mother, whom the devils fear, whom the Angels bless and revere, whom God loved above all others of his creatures. She is the Mother of her who, after God, sees none superior or equal to herself either in holiness, in glory, or in power. She is the Mother of her who was promised to Adam as the last resort of himself and his descendants after the shipwreck of their innocence; of her who was typified by the various holy women of the Old Testament and sung by the Prophets. She is the Mother of her who was immaculate in her Conception, who was a Virgin and yet a mother, and the Mother of virgins, who never knew the stain of original sin nor of present sin, not even the slightest shadow of an imperfection. She is the Mother of her who is purer than the Angels, holier than the Archangels, higher than the Thrones, more powerful than the Dominations, more enlightened than the Cherubim, more inflamed with divine love than the Seraphim. She is the Mother of her who is called and who is the eldest Daughter of the Father, the true Mother of the

Son, preeminently the Spouse of the Holy Ghost. She is the Mother of her who is "full of grace," the fountain-head and channel of all grace; of her who from out her own plenitude has bestowed and still bestows ransom on the captive, strength to the weak, sight to the blind, consolation to the afflicted, hope to the desponding, an overflow of joy to the Angels, human flesh to the Divine Word, a Worshipper worthy of His greatness to the Eternal Father, a temple worthy of His holiness to the Holy Ghost. Anne is the Mother of her who is the ladder to heaven, the anchor of the shipwrecked, the star of the mariner, the bridge whereby God crossed the abyss which separated us from him. Lastly, St. Anne is the Mother of her whom no tongue, not even an Angel's, can worthily praise, whose greatness cannot be conceived by any created intelligence, whom no heart, save that of her Son, can sufficiently love: St. Anne is Mother of the Mother of God!

St. Anne is the Grandmother of JESUS-CHRIST, our Redeemer, our Saviour, our Mediator, our Advocate, our Pontiff, our Victim, our Bread of Life, our King, our Lord, our God. She is the Grandmother of Him who was before Abraham and all ages, of Him who, in the beginning, rested in the bosom of God, who was begotten by the Father before the commencement of all things,

who is God like unto His Father, by whom all things were made and who sustains and preserves all things by His power and word. Yes, the Heir of the universe, the Angel of good counsel, the Strong, the Hope of nations, the Desire of the eternal hills, the Father of centuries to come, the Conqueror of hell, the Destroyer of death, the King of kings, the Lord of lords, JESUS, our Light, our Way, our Life, JESUS, the only Son of God the Father, is Grandson to St. Anne ! A very noble born lady was accustomed to dress very simply and to wear neither diamonds nor other jewels. On one occasion, when surprise at this simplicity was testified, she pointed to her two sons, whom she was bringing up most carefully and who gave great hopes for the future. "Here are my jewels," she said. Might not Anne also say, when pointing to JESUS and Mary. "Here are my jewels !" The Wise Man has said that children are a crown to their parents : what a crown is JESUS ! what a crown is Mary ! JESUS has said that a tree is to be judged by its fruits : Anne is the tree, Mary the flower, JESUS the fruit ! O glorious and well-beloved Saint, thou art indeed truly and singularly the most blessed of women after Mary, Mother of JESUS our God, to whom be honour, glory, adoration, blessing and praise, world without end !

Practice. — When you pray to St. Anne, do not fail to ask of her the love of JESUS and Mary. It is the most beneficial prayer you can offer, and will always be granted.

PRAYER.

ETERNAL FATHER, I bless Thee for having from all eternity chosen St. Anne, from among all the daughters of Adam, to be the Mother of Mary and Grandmother of Thy Son made flesh. JESUS, only Son of God, I thank Thee for having vouchsafed, for our salvation, to become Son of the Daughter of this glorious Saint. Holy Ghost, I praise Thee for having rendered St. Anne worthy of her high vocation. Blessed Anne, I rejoice in thy happiness and glory ; I rejoice for thee and also for myself. For I know that, like thy blessed Daughter, thou art eminently good and filled with compassion for the unfortunate, and that thou askest no better than to use thy influence with JESUS and Mary in favour of those who invoke thy name. Behold, I now invoke thee from the depths of my misery : thou knowest the grace that I desire to obtain by celebrating this month which is consecrated to thee. Do thou vouchsafe to ask it for me, a poor sinner quite undeserving of all grace, only meriting chastisement ; and certainly I shall obtain it, if such be God's Will and if it be for the good

of my soul. However this may be, there is one grace which thou wilt not fail to obtain for me, and which I prize above every other : that of never again offending my God, of loving JESUS and Mary, and of one day seeing them face to face and praising them with thee for all eternity. ,

Ejaculation. — Good St. Anne, obtain for me by thy prayers that I may love JESUS and Mary above all things.

Example.

IN the month of July 1884, a pilgrimage arrived from St. Alban's and amongst the pious pilgrims may be mentioned Eliza Perron, a young lady aged 18, a daughter of Joseph Perron, miller of St. Alban's. The previous year, having visited Lowell, Mass., she had contracted an illness for which the doctors attended her for a whole year, but without procuring her any alleviation. She had an abscess in her left leg which obliged her to use a crutch in walking. Finding human means failed her, she decided on making a pilgrimage to St. Anne's and asking her cure of that great Saint. On July 2, she went to Confession, heard Mass and received Holy Communion at St. Alban's, but without perceiving any amendment in her state. Again on July 3, she approached the Holy Table in the sanctuary of St. Anne de Beaupré, but

there was no change for the better up to the time of her venerating the relic. At that moment, however, something extraordinary seemed to take place within her which she herself could not describe, but, on rising, she found herself completely cured and able to move away without her crutch which she left on the altar-step and has never since required.

THIRD DAY. — Consideration.

St. Anne is the worthy Grand-mother of Jesus.

HE holy patriarch Jacob was a simple-minded man leading a wandering life, a shepherd. Nevertheless, because he was the father of Joseph, the saviour of Egypt, the great king Pharaoh, albeit so proud, received him at court, overwhelmed him with marks of esteem, conversed familiarly with him, and caused some of the finest land in the territory to be given to him and his children. The honour of children redounds to that of their parents, and so it should be, since, says the Scripture, were it not for their parents the children would never have been born. Well then ! St. Anne was the Mother of the glorious Virgin Mary, and Mary was the Mother of JESUS! In what honour, then, must

she have been held by the King of the universe, by the Father of JESUS ! What homage, then, is there not due to her from the human race, to whom, by means of her Daughter, she gave a Redeemer! Anne is the Grandmother of the Saviour of the world ! The Saints are always represented with the attributes of their special claim to heavenly glory and to our worship : St. Paul with the sword which was the instrument of his martyrdorn ; St. Joseph with the lily emblem of his purity ; St. Louis with the crown of thorns, recalling his devotion to the Passion of Our Saviour and to the Holy Sepulchre. The pious artists of the middle ages represent St. Anne holding on her knees her glorious Daughter, the Virgin Mary, who herself is holding the Infant JESUS in her arms. An ingenious idea indeed, but a very just one, since the glory of Anne is being the Mother of Mary, the Mother of Our Lord God JESUS.

The real merit before God of this great Saint is not so much her having given birth to the Mother of the Saviour, as her having been found worthy of becoming so. Even as Mary was the worthy Mother of God, even so was St. Anne his worthy Grandmother. A woman having once, while speaking to JESUS, exclaimed : "Blessed is the womb that bore thee, and the paps that gave thee suck," He replied in a way to show that His Mother's real

happiness consisted in her sanctity, which had caused her to be chosen for this dignity, the highest to which a creature could aspire. As much may be said about St. Anne, and we may thence conclude that her sanctity was very great. Have you ever attentively observed a lily? The leaves nearest to the ground are of dark green; they are large, thick and somewhat coarse. Nothing in them announces the glorious flower that will surmount them. But, in proportion as the leaves grow higher on the stem, they become smaller, finer and are of a lighter and more delicate hue, as if nature were striving to form that balmy masterpiece which, in the words of the Gospel, surpasses all the magnificence of Solomon. Even thus, on the royal stem of David, whence the Messiah was to spring, there were some disfiguring shoots, I mean to say some souls but little worthy of Him who is called the Lily of the valleys, there were sinners, such as Joram, Ozias, Manasses, Amon. But it was fitting that the more immediate ancestors of JESUS should be Saints, especially the two last, Joachim and Anne. Otherwise, the Jews, who had known the parents of Mary, might have said to JESUS, what they said to the man who had been born blind: "Thou wast born in sins and dost thou teach us?" There is no doubt then that these two holy persons merited

the eulogium pronounced by the Holy Spirit on Zacharias and Elizabeth, the parents of John the Baptist: " Both were just in the eyes of the Lord, and walked in all the commandments of the Lord without blame."

Practice. — Ask of God, through the intercession of St. Joachim and St. Anne, the virtues proper to your state of life and the grace worthily to fulfil all its obligations.

PRAYER.

AND I also, great Saint ! I also have glorious privileges ! By my baptism I became a child of the Eternal Father, a member of JESUS-CHRIST, a temple of the Holy Ghost, a brother and fellow-citizen of the Angels and the Elect. But, alas ! I am altogether unworthy of these privileges ! By how many vices and sins have I not dishonoured these names which are a thousand times nobler than that of king ! How greatly should I fear that they should conduce to my everlasting confusion and condemnation ! For the Judge of the living and the dead will ask much of him to whom much has been given. My charitable Protectress, thou canst plead for my entire conversion and complete change of life ; and I beg thee to do so. Plead for me with the Advocate of sinners, that she may obtain me the grace of repentance and the pardon of all my iniquities, the strength to fight against

those inclinations which most defile my soul, as well as the lights to perceive how worthy is our God of being loved and how great is my obligation of serving Him with all my strength. Thus wilt thou rejoice the Hearts of JESUS, and Mary and glorify the august Trinity, and there will be one soul the more to love It here on earth and to sing Its glories with thee in Heaven.

Ejaculation. — Good St. Anne, obtain for me the victory over my predominant fault.

Example.

OUR readers will doubtless have heard of the expedition to Egypt of 400 Canadian boatmen who were sent for by the English government to aid the British soldiers in passing themselves and their baggage up the rapids of the river Nile. This brave band consisted of French, English, and Irish Canadians and about seventy Indians.

It was towards the end of October, that these Canadians commenced the passage of the Nile rapids and many were the feats of daring and cool courage accomplished by them. The mothers of many of these brave fellows had, on parting with them, specially recommended them to the protection of St. Anne and impressed on their minds that never was St. Anne invoked in vain. On one occasion, a boatman perceived that his boat

was being driven against a most dangerous rock in the midst of a formidable rapid. Snatching up his only remaining oar, he hurled it into the middle of the rapid, ejaculating: "Good St. Anne of the Canadians, save me!" After having passed through awful whirlpools for upwards of a mile, he arrived safely on the shore. "St. Anne's oar saved my life," he exclaimed. A few days afterwards, this brave man perceived one of his companions in danger of perishing in a rapid which he himself had just passed with difficulty. Not being able to go to his assistance, he threw him his oar, calling out: "Catch hold of St. Anne's oar and fear nothing." The other man soon reached the shore and they decided on bringing the miraculous oar to Canada and laying it at the feet of the statue of St. Anne de Beaupré.

FOURTH DAY.—Consideration.

St. Anne's intercession is all-powerful.

N order to be able to have recourse with confidence to our beloved St. Anne, we must first be well convinced that she is able to help us. Can she indeed do so? Yes, certainly, for she is a holy and great Saint.

There is no created power like that of being a Saint. All the kings of the earth with their armies by sea and by land, with their battalions of infantry, their squadrons of cavalry, their parks of artillery, in comparison with the least of the Saints are but like a little child, or like a dying person exhaling his last sigh. With no arms but those of prayer, the holy prophet Moses annihilated the mighty Pharaoh's armies; he gained the victory over the Amalekhites; it might almost be said that he forced God Himself to spare the Israelites whose extermination had been determined by the Almighty as a punishment for their turbulence and idolatry. With the same arms, the holy widow Judith delivered Bethulia when it was besieged by Holophernes, putting to flight and destroying his enormous army. All the Saints have performed miracles. Cloths that had touched St. Paul, when laid on the sick, produced an instantaneous cure and even the shadow of St. Peter healed those on whom it fell. Even in our own days the marvels wrought by the saintly "Curé d'Ars" are innumerable. What king, unless he were a Saint, ever restored sight to the blind, cured paralytics or raised the dead to life? Alas! with all their guards they cannot for one single minute retard death from entering into their palaces! What place does the Mother of Mary occupy among the Saints?

I cannot tell, but I cannot be accused of rashness if I affirm that she occupies one of the highest. God performs all His works with due deliberation and, in all that He does, has regard to the fitness of things. Great stress was laid on this by those who defended the dogma of the Immaculate Conception before its definition. It was not fitting, they said, that the Mother of God should ever have been the slave of Satan, even for one single instant. Now, if, as Mother of God, Mary must necessarily be the purest and holiest of creatures, who will not perceive that it is only fitting that Mary's Mother, the Grandmother of JESUS, should likewise be of exalted and sublime holiness? Yes, she who was to bring forth, nourish and bring up Mary, she who was so often to bless her, embrace her, impress maternal kisses on her, must necessarily be radiant with innocence and virtue. Besides, do not reason and piety alike proclaim that the Mother of the Queen and Grandmother of the King of Heaven must necessarily occupy one of the highest places in glory, that she must necessarily be resplendent like a sun in the house of the Lord, that she must necessarily be conspicuous among the Elect, that she must necessarily have the happiness of beholding her blessed Daughter very closely? To speak in a human manner, would it be fitting that when Mary

wishes to speak to her beloved Mother, she should be obliged to leave her throne and go in search of her, or else send an envoy to her? Now, in Heaven, there is no acceptation of persons, each one occupies the place he has acquired by his virtues. Since, then, St. Anne is so near to Mary in glory, she must have been equally near to her in holiness here on earth. The holiness of each of the elect is the measure of his power with God. From all this, we may conclude that the power of this beloved Saint is very great with JESUS and with Mary, and through them with the Heavenly Father. A good proof of this is the number of prodigious favours obtained through her intercession in her various sanctuaries; specially in that of St. Anne de Beaupré in Canada, where the miracles performed are as numerous as those which are performed at Lourdes.

Practice. — Holiness is the highest possession to which a creature can aspire ; by the help of divine grace we may attain to it and God commands us to do so, since it was to this end that he made us Christians. Resolve then, henceforth, to spare no pains to acquire this treasure. There have been Saints in every station of life; and what they have been able to do with God's help, why cannot you do ?

PRAYER.

M Y beloved Protectress, I recognise that all is vanity except loving God, serving Him and working out our salvation. Of what avail to thee would have been thy titles of "Mother of Mary" and "Grandmother of Our Saviour," if thou hadst not added to them that of being a great Saint? And for me likewise, of what avail to me will be health, strength, beauty, fortune and every other earthly possession; death will rob me of them all; it is only my good works and the virtues I have practised that will follow me beyond the tomb. How insensate then should I be, if I neglected the means of working out my salvation which have been vouchsafed me by God!

Like the Saints, I have divine grace at my disposal, as also the Sacraments which are its source, prayer which is its channel, Mary who dispenses it. And thou too, good and beloved St. Anne, thou with thy glorious spouse and all the Angels and Elect, art ready to intercede for me with JESUS and Mary. It is specially in the interests of my soul that I would honour and invoke thee. If perchance I ask of thee that which is useless or hurtful to my salvation, grant not my prayer, but pray daily for me, that I may follow in thy footsteps, that I may strive untiringly to correct my faults, to reform that which is amiss in me, to become a Saint and thus glorify JESUS and Mary.

Ejaculation. — Good St. Anne, pray for me, that I may become a Saint.

Example.

A GENTLEMAN writes thus from Riviere du Loup (Louiseville) : For nearly a month I had been suffering from a most extraordinary kind of sore throat and in spite of the most skilful treatment on the part of doctors, the malady made rapid progress. I was reduced to taking only liquid nourishment, for my throat was so swollen as to be nearly closed. Very soon my tongue began to swell and I could neither speak nor take any nourishment whatever. Up to this time the doctor had held out hopes to me, but when his treatment produced no beneficial results, he told me I was in imminent danger and was also threatened with inflammation of the brain. My family had already commenced a novena to St. Anne and I promised to publish my cure in the *Annals of St. Anne* if that good Mother would only grant our prayers. For two whole days there was no change and I prepared for death. One evening, when my friends were gathered round me and trying to encourage me, I thought of all those who had had the happiness of being cured by St. Anne's intercession and I said interiorly : Never is St. Anne invoked in vain, shall I be the only one to whose prayers she will turn a deaf ear ? A

few minutes afterwards I felt my tongue becoming less stiff; I could move it and make my friends understand that there was a miraculous improvement taking place. In fact I was saved and cured, for the very next morning I could explain to the doctor the wonderful changes that had taken place and which change he himself attributed to St. Anne's powerful protection.

FIFTH DAY. — Consideration.

The high esteem in which God

holds St. Anne.

ET us pause yet a while and consider in what high esteem St. Anne is held by Our Lord. Whilst thereby increasing our own confidence in her, this consideration will teach us what we ourselves must do if we wish to merit the esteem of the most Holy Trinity.

St. Anne is most dear to the Heavenly Father, because she so greatly loved Our Saviour. For JESUS Himself has said : " He who loveth me shall be loved by my Father." Perhaps devout soul, you will say : " How could she love JESUS, if, as many believe, she never knew him, having died before his birth ? " But, you must remember, faith in

the promised Redeemer, including a desire for his coming, and, consequently, love of Him, was a devotion much practised by the Saints of the Old Testament. It was that of Moses, of whom St. Paul has said that “ he chose rather to be afflicted with the people of God, than to have the pleasure of sin for a time.” In the Psalms, one might almost say that the holy king David sang only of the sufferings and glory of JESUS-CHRIST. Isaias spoke in such unmistakable terms of the Passion of Our Saviour, that he has been called the fifth Evangelist. The aged Simeon and Anna the prophetess were continually fasting and praying in preparation for his coming. Who can doubt that the two Saints who were destined to become the parents of the Mother of CHRIST equalled, if they did not surpass, all the just of the Old Law in this respect? St. Joachim and St. Anne assiduously studied what was said by the Psalmist and the Prophets concerning the loving abasement of the Son of God ; and by this recital their hearts were inflamed even as those of the Saints of the New Testament were inflamed by reading the Gospel. Like all the just of those days, they were burning with the desire of at length seeing the Lord Christ ; at times they would address the Eternal Father with David, saying to Him: “ Lord, show us, thy mercy and give us the promised Saviour ; ” at times they would

address the Son of God Himself, exclaiming with Isaias : " O that Thou wouldest rend the Heavens and come down; the mountains would melt away at Thy presence. They would melt as at the burning of fire; the waters would burn with fire. — Our two Saints well knew that although the birth of the Redeemer had been promised to Abraham and to David, yet God desired that this coming of the Messiah should be in answer to the prayers of the just, and therefore they persevered in fasting, watching, praying and giving alms. It is quite allowable, therefore, to believe that the Father and Mother of Mary were surpassed by none of the Saints of the Old Dispensation in their ardent love of JESUS-CHRIST; and that thereby they merited being chosen from among all others for giving Him to the world by means of their Daughter and, as we desire to prove, they thus gained a high place in the favour of our Heavenly Father. To these holy spouses then may be applied what JESUS said to the Apostles : " In that day you shall ask in my name, and I say not to you that I will ask the Father for you ; for the Father Himself loveth you, because you have loved me. That is to say that in consideration of the love which they bore to JESUS, they can without difficulty obtain whatsoever they ask in our favour.

Here then there is not only a powerful

motive for confidence in our beloved patroness, but also a great lesson to be learned. At times we complain that we do not perceive that our prayers take effect. Let us strive ardently to love Christ : let us take delight in meditating on His Passion during the Holy Sacrifice, whilst making the Way of the Cross, whenever we have the happiness of receiving Him at the Holy Table, whenever we say our beads. By this means we shall make ourselves very agreeable in God's eyes and, so to speak, force Him to listen favourably to our prayers.

Practice. — Since in the love of Our Lord JESUS-CHRIST is comprised all Christian holiness, let us strive to acquire that love by employing the means here pointed out, and let us daily ask this grace through the intercession of St. Joachim and St. Anne.

PRAYER.

AUGUST Mother of Mary, would that I could love JESUS with my whole heart, even as thou lovest Him. All the treasures of this world are as nothing in comparison with such a love. He, indeed, has done everything to gain my love, but my heart is so filled with worldly attachments and anxieties that divine love can find no place therein. My sweet protectress, do thou obtain for me a pure heart in which no created things can

find a place; obtain for me habitual recollection, the spirit of prayer and a perpetual remembrance of the benefits conferred on me by my Saviour, His loving abasement, His sufferings, His loving care of my soul. And since thy blessed Daughter Mary has been entrusted by Our Lord with the glorious task of distributing to souls that precious liquor of divine love, do thou beg of her to pour a large measure of it into my heart, so that intoxicated by this heavenly draught, I may forget all things, myself included, and no longer think of aught but my loving JESUS who is so worthy of all my love.

Ejaculation. — Good St. Anne, obtain for me an ardent and pure love for JESUS-CHRIST.

Example.

ON Sunday morning, June 28th, 1885, the steamer *Canada* arrived at St. Anne de Beaupré with a pilgrimage from the parish of St. John the Baptist, Montreal. Among the pilgrims was Georgiana Tremblay, the niece of the parish-priest of St. John, who had been carried on board as she was quite unable to walk on account of her lower limbs having become paralysed after an attack of typhoid fever.

After receiving Holy Communion, the young girl found herself much relieved and able to sit up. Immediately after Mass, she

told her father that she could walk, for she felt she had been cured. The priest announced the miracle to the assembled multitude who pressed around the child manifesting their joy by tears and sobs. The young girl walked from the altar-rails to one of the furthest pews of the church, and shortly afterwards returned to the altar-rails quite unassisted, in order to show how completely she had been cured.

SIXTH DAY. — Consideration.

St. Anne loves us because we are
her spiritual children.

ITHERETO we have been considering how powerful is St. Anne's intercession with JESUS, Mary and our Heavenly Father. But is she disposed to make use of this power in our favour? Does St. Anne love us? Yes, indeed, she loves us very much on account of the bond of union existing between her and ourselves.

Spiritual relationship is a sacred tie in the eyes of the Church : she has even made it an impediment of marriage between god-parents and their god-children. She also desires that we should love and honour those who held us at the baptismal font in the same way as we

love and honour our parents ; and she also desires that, in spiritual matters, our god-parents should, if necessary, replace our own parents.

By giving birth to Mary, the Mother of our souls, and through her to our Father JESUS, St. Anne and her worthy husband have really contracted a spiritual relationship with us ; in this way they have become our grand-parents even as Abraham and Sara are called in the Scripture the father and mother of all believers. — Pious reader, do not say that if this be so, we ought to look on all the ancestors of Christ as our spiritual ancestors, even those among them who were sinners. There is a great difference ; all the ancestors of Christ, even the sinners, doubtless contributed to transmit to Him that blood of Abraham from which the Messiah was to spring ; but those who led holy lives, such as Isaac, Jacob, David, Josias, Ezechias, Josaphat, Zorobabel, contributed in a special manner to drawing down among us the Divine Offshoot of Abraham. Now Joachim and Anne shine the brightest of all, since by their piety, their penances, their good works, they obtained that blessed Daughter, the Mother of JESUS. For, as we shall relate hereafter, their union was childless, according to nature. These two Saints then look on us as their spiritual posterity ; in this respect they share the sentiments

of JESUS and Mary, and interest themselves deeply in everything regarding our eternal happiness, and even with our temporal happiness so far as that happiness is conducive to our eternel salvation. We read in the Book of Machabees, that the prophet Jeremiah after his death, continually prayed for the Jews, and this although he had been much ill-treated by them during his life-time, and even, it appears, put to death by them; he forgot they had been his executioners and only remembered they were his brethren and the people of God. Can we then doubt that St. Joachim and St. Anne pray continually for the children of their glorious Daughter, for the members of their own Divine Offshoot, and that they thus obtain the most abundant graces for all Christians?

This love, this solicitude of the two holy spouses on our behalf, demand from us the deepest gratitude; and this gratitude should be shown by offering the homage of our unbounded confidence and filial devotion. Grandmothers love to see their grandchildren throwing themselves into their arms or into their laps : even so ought we to approach St. Anne, with open heart laying our wants and needs before her in all simplicity. We should feel perfectly convinced that she will obtain for us the favours we are asking through her intercession, or else something

better, more useful for our salvation. For children frequently ask most hurtful things of their mother and loving though she be, she is forced to refuse them their request. As for us, never shall we pray in vain to St. Anne, if only our intention be pure, for she will take good care, in offering our petitions to her beloved Daughter Mary, to omit what is amiss.

Our devotion to St. Anne should be most constant. A child does not love its mother only just when it stands in need of her, but always and at every moment. The Wise Man has said that he who loves in truth, loves at all times. The Saints, like God Himself, do not show themselves favourable to those who invoke them in time of trouble and forget them in times of prosperity.

Practice. — Make a habit of daily invoking Joachim and Anne that by their intercession you may grow in love to JESUS and Mary, and gain the victory over those inclinations which are most hurtful to your soul.

PRAYER.

GLORIOUS spouses Joachim and Anne, happy are ye that ye can call your Daughter Queen of Heaven and your Grandson King of kings, Son of the Almighty! Through Mary and JESUS, ye are in a real, though spiritual manner, the father and mother of

that innumerable multitude of Apostles, Martyrs, Confessors, Virgins, Saints of all orders and conditions who are the glorious members of the mystical body of JESUS-CHRIST. And I also, by the grace of God am a member of that sacred body, but, alas, I am not worthy of calling myself your child ! Ye are great Saints, whilst I am the most miserable of sinners ; ye are all heavenly, I am all earthly ; ye are humble, pure as the light, inflamed with divine love like the Seraphim, whilst I am all pride and cowardice ; and though my heart is inflamed with the love of sensual gratifications, yet is it of ice for the things of God. Holy and beloved Protectors, have compassion on the depths of my misery, and by your intercession, change me, convert me, make me worthy of Mary, make me worthy of JESUS !

Ejaculation. — St. Joachim and St. Anne, obtain the grace of conversion for the vilest of sinners.

Example.

A SOLDIER of Carignan's regiment, aged 22, named John Pradère, entered the Hôtel-Dieu, an hospital in Quebec, at the beginning of the year 1667, dangerously ill from two distinct maladies— paralysis of one of his legs and an abscess in the stomach; which abscess occasioned him such severe

hiccoughs as might at any time have proved fatal.

One night he fell into a strange and indefinable state of mind, for he seemed to hear a voice telling him that he would be doing what was most pleasing to God and would also recover his health, if he would solemnly vow to consecrate himself to the service of the hospital for the rest of his life. The poor sick man consented to this, and on coming to himself announced that he would soon be cured.

In the meantime, the most alarming symptoms set in and, death appearing imminent, the last Sacraments were administered. Against all expectation, a sudden change for the better took place and soon there was no further trace of the complaint in the stomach. Still the poor soldier remained entirely confined to his bed, complete paralysis preventing him from making use of his leg, nor did he feel the incisions made in it by the doctor who declared that, without some new miracle, he would never again be able to walk. Without losing confidence, the sick man determined to get himself taken to St. Anne de Beaupré, in order to make a Novena to that great Saint, and ask for a complete cure. On the fifth day of his pious exercises, which happened to be the feast of St. Peter and St. Paul, whilst prostrate at the foot of

St. Anne's altar he was pouring out his griefs and sufferings, and imploring the help of his protectress; he all at once felt the most frightful sufferings in his leg. He felt all the incisions that had been made in his limb since the beginning of his illness and, overcome by the pain, nature gave way, and he fell into a profound sleep. On awaking, he found his leg bathed in a healing perspiration which exhaled the sweetest odour, and on this perspiration disappearing, the sick man found he was perfectly cured. He returned thanks to God and to his benefactress and leaving his crutches there, went on his way singing the praises of good St. Anne.

SEVENTH DAY.—Consideration.

How dearly St. Anne loves Christians.

GN order to picture to ourselves the extreme tenderness felt by St. Anne for us, and her great desire of contributing to our temporal as well as our spiritual happiness, we must recall to mind the many beautiful examples of charity shown by the Saints in general towards their brethren in JESUS CHRIST. St. Paul would have consented to have never entered Paradise, if at that

price he could have purchased the entrance therein of the Israelites his fellow-citizens. St. Francis Xavier, as well as an infinite number of missionaries who followed his example, left fortune, pleasure, friends, country, family to seek after tribes of savages in the depths of Indian and American forests, following them in their vagabond wanderings, living their life, undergoing unheard of fatigue, exposing themselves to every danger, daily braving death itself, in order to lead those heathen souls to JESUS-CHRIST. St. Louis, king of France, St. Margaret of Scotland St. Elizabeth of Hungary and many others served the poor with their own hands, washing their wounds and kissing their ulcers. St. Francisca of Rome exchanged her own white bread for the hard mouldy crusts of the beggars. When St. Alphonsus was taking his frugal repast, he would stop short whenever he heard a beggar at the door and would not continue eating until alms had been bestowed. Such is the spirit of true religion, the sum of which is love of God ; but the proof of a true love of God, says St. John, is the readiness to give even life itself for the lowest of God's children.

Doubtless St. Anne was distinguished among all the Saints here below for her charity: her heart, the fountain whence issued the blood which was to form the heart of

Mary, must have been a very furnace of love of God, and consequently, of charity towards men. Has her glory changed? No, closely united as she is to God, the source of all charity and Charity itself, and having now a more intimate acquaintance with our trials and our needs, she can but have become more compassionate, more assiduous in helping us.

Another reason we have for redoubled confidence in her is the fact that she looks on all our trials with a mother's eye. In everything she shares the sentiments of her glorious Daughter Mary. The woman of Canaan desirous of obtaining her daughter's cure, said to JESUS : " Have mercy on me, O Lord, thou Son of David, my daughter is cruelly tormented. " Why did she not say : Have pity on my daughter? Just because a mother feels her children's sufferings as much or more than they. And so it is with our loving Mother Mary: and, in due proportion, so it is with our beloved spiritual Grandmother St. Anne. But the love of this latter is far higher, consequently, purer and more tender than that of the Canaanite woman's for her daughter. This latter beheld her own flesh and blood in her daughter, but St. Anne sees in us the flesh, blood and members of JESUS her God and her Grandson. She ardently desires to see us delivered from the evils and dangers of this life, and united to JESUS, Mary and

herself. Just in the same way an earthly grandmother desires on some great festival to gather all her posterity about her, so as to have the delight of counting her grandchildren and great grandchildren and of enquiring into everything concerning them. The sight of them restores her youth ; she seems to live again in each one of them : their health, their happiness give her back life and happiness. Even so St. Anne thrills with joy every time that another elect enters Paradise and swells the number of that blessed throng of posterity who join with her in singing Our Lord's eternal praises. She rejoices because their salvation increases the glory of JESUS and Mary ; she rejoices too for her own sake : for she enjoys a fresh paradise each time that one of her spiritual offspring enters Heaven.

Practice. — From what we have said it can be clearly perceived that one of the best means of making ourselves dear to St. Anne is that of being charitable to our brethren, who are all of them her children. Let us then apply ourselves to relieving their corporal necessities, as much as lies in our power ; let us be zealous in furthering their salvation, and to this end let us give them a good example and good advice. Do not let us pass a day without praying for the conversion of sinners and the deliverance of the souls in Purgatory.

PRAYER.

B ELOVED St. Anne, thy heart must be good and tender, since it was expressly created for loving the most amiable of all creatures, she who is loved beyond all others by God Himself, the glorious Virgin Mary. It is with this heart that thou lovest us ; it is in Mary, in JESUS, as members of JESUS and children of Mary that thou lovest us. Never then can I be wanting in confidence in thee ; never can I fail to have recourse to thee as to a Mother. My beloved Patroness ! I also love thee and would wish to see thee loved and honoured by all those whom thou dost love as thy grandchildren ; if possible, I would like to give thee the gratification of seeing them gathered about thee in the heavenly home. At least will I interest myself in the salvation of many of them, by assiduously praying for the conversion of sinners. But, in order that my prayers may be favourably received by Our Lord, do thou obtain the grace of conversion for me, the most unworthy of all, so that I may commence with all my strength to serve and love that good JESUS whom I have so deeply offended, and may continue to love Him to my life's end.

Ejaculation. — Grant, O good St. Anne, that henceforth I may show myself more worthy of thee, so that, one day, I may be united to thee in Heaven.

Example.

THE first person whose faith in St. Anne de Beaupré was rewarded by a miracle was Louis Guimont, who, being afflicted with violent pains in the lumbar region, found himself suddenly cured after having, out of devotion, carried and placed three stones in the foundation of the church.

This first cure was shortly afterwards, in 1662, followed by that of Marie Esther Ramage, the wife of Elie Godin, of the parish of St. Anne du Petit Cap, now St. Anne de Beaupré. For eighteen months she had been bent nearly double, so that she could not straighten herself and dragged herself along, as best she could, by the aid of a stick. Finding there was no human probability of ever recovering her health, she remembered having heard her husband speak of having been a witness of Louis Guimont's miraculous cure. She therefore entreated the Saint to perform the same miracle for her as she had previously done for the above mentioned man. At the same moment, she became upright and found herself able to walk with the same facility as she had formerly walked. Lost in astonishment at the sudden change, she rendered thanks to St. Anne for the benefits she had just received. Her cure was permanent.

EIGHTH DAY. — Consideration.

The marriage of St. Joachim and
St. Anne.

IN proportion as the time approached when God had resolved to send His Son on earth, it is but natural to believe that the Holy Ghost, whose most perfect work was the Incarnation of the Word, should take more active measures to purify, to sanctify the royal blood whence Our Saviour was to be born. According to the universal opinion of the doctors of the Church, it was fitting that His Mother should be the purest, the most beautiful and the highest in grace of all creatures. It was but fitting that so precious a flower should spring from a beautiful stem and, although it sometimes happens that a pious child is the offspring of an irreligious father, it was nevertheless necessary, as we have already remarked, that the Mother of God should have Saints for parents. It was for this reason that the Holy Ghost chose Joachim, otherwise called Heli, from among all the sons of David to be the father of that admirable Virgin, giving him the pious Anne, a daughter of the same family, as a wife. From their very childhood,

He bestowed the most precious gifts on them, so that, progressing step by step in virtue, they might, by the time of their marriage, be worthy of their sublime calling of being the grandparents of our Redeemer. He Himself disposed the relatives of both Saints to favour the union of two young people so admirably adapted to one another.

They neither of them possessed qualities that would enable them to shine in the world : they were not rich and the nobility of their race had long been forgotten. But, if overlooked by the world, they were endeared to God and the holy Angels by their innocence, their piety, their submissiveness to their parents, their universal charity, their life of recollection. With what purity of intention did they not prepare for that union, the results of which were so blessed for earth and so glorious for Heaven ! As we see by the example of Tobias and Sara his wife, marriage was held in high esteem by the just of those days ; it was neither contracted with a view to the increase of worldly goods, nor satisfaction of mutual inclination, but in order to accomplish the divine will which was manifested through the parents of the parties. It was also contracted in order that there might be mutual aid in bearing the burden of life, and for the continuance of the only race which, at that period, worshipped the true

God and blessed His Name. Now, we may well think that Joachim was quite as holy as Tobias, whilst St. Anne was in no way inferior to that chaste Sara who called on God to witness the purity of her intention in accepting a husband.

Doubtless some such formula as the following was pronounced by Anne's father when, placing his daughter's hand in that of St. Joachim, he blessed them both, saying : "The God of Abraham, and the God of Isaac, and the God of Jacob be with you, and may He join you together, and fulfil His blessing in you."¹ Never was prayer more agreeable to God, or more magnificently granted.

The benediction, or promise in question, had been given to Abraham by the Lord in these terms : "In thee shall all the kindred of the earth be blessed," that is to say, blessing shall be heaped on them by means of thy Offspring. This Offspring of Abraham means Our Saviour. From the marriage just contracted would be born Mary, and from Mary the Saviour Himself. And thus the blood of Joachim and Anne, passing through the most pure heart and veins of Mary, was to become the blood of JESUS, that blood which, by being shed on Calvary, was to purify the earth and our souls, reconcile us to God, open Heaven

¹. This formula is taken from the Book of Tobias.

to us ; the blood transmitted by Joachim and Anne to Mary, was to form that Divine Flesh which, until the end of time, was to be mystically immolated on every altar in the world for our salvation, and to serve as spiritual nourishment to all God's children.

Practice. — Those young people, who are called to the marriage state, will here see what are the marriages which God blesses. All the faithful will recognise the gratitude they owe to Mary's holy parents, and will take the resolution of daily honouring them by, at any rate, some short prayer.

PRAYER.

VENERABLE Joachim and ever blessed Anne, under what a debt of gratitude is the whole Church towards you! Verily ye are the blessed by the Lord, ye who were found worthy, not by your riches, nor by the splendour of your birth, but by the greatness of your virtues, to contribute so intimately to the great work of our redemption. How pure must ye have been, how holy, how detached from all earthly affection! The day of your union was a blessed day! For all the children of Adam, it was a forerunner of the day of deliverance, the signal for innumerable benefits, since it was the announcement of the approaching birth of Her who is justly called : " Mother of divine grace " and " Cause of our

joy." Yes, it is of you above all, that it may be said that you are dear to God and to men, and that your memory is blessed! I resolve to honour you all the days of my life and to lead all others to honour you. O ye, who are so all-powerful with JESUS and Mary, obtain from them the grace that I may imitate your purity of heart, your mortification, your recollectedness, and that like you, I may perform all my actions for the greater glory of God, for my own salvation and for that of my neighbour.

Ejaculation. — St. Joachim and St. Anne, obtain for me a perfect purity of intention.

Example.

AT the commencement of this century, an Irish Catholic family embarked on board a vessel in England in order to come to America. At the entrance of the gulf of St. Lawrence, a furious tempest arose, struck and dismasted the vessel and completely wrecked it. Nearly all the passengers were lost, and among them, was the father of the family we are speaking of; but the mother and daughter, both of whom wore a picture of St. Anne, escaped from death. Each was ignorant of the fate of the other, for each, after being driven about on a spar from the ship, was rescued by a different vessel, arriving in Quebec the one two days after the other.

The mother, who was on board the first vessel that arrived, believed that her daughter had perished as well as the father. The double loss proved to much for her, her mind gave way and while in such a state, she tried to put an end to her life.

The daughter having arrived in Quebec in due time, found herself, at fifteen years of age, alone in a strange land.

She learned that a woman, who had escaped from the same shipwreck as herself, was near at hand in an insane asylum and that this women had been driven mad by some terrible misfortune. Her heart at once told her that this poor madwoman must be her mother, and that she herself was not an orphan. She hastened to the establishment pointed out to her and asked for the stranger, who proved to be her mother. The daughter wished to throw herself into her mother's arms, but the unfortunate woman, instead of recognising her child, gazed at her quite frightened and fled away.

The young girl did not lose courage, knowing that the issues of life and death are in the hands of God. A great miracle had recently been worked at St. Anne de Beaupré and she determined to hasten thither and to have her mother likewise conveyed there. During the Holy Sacrifice of the Mass which was offered by the priest for the poor woman's

recovery, the woman was struggling fearfully before the altar whilst her daughter was praying with all possible fervour. Gradually a great change took place in the face and behaviour of the madwoman. She was no longer agitated but appeared calmer whilst tears began to flow and she frequently murmured : " Save me, save me." After the Mass the priest approached the mother and daughter saying to the latter : " Pray with full confidence, for your mother will be restored to you." He then gave them the relic to kiss and the mother, seizing it with feverish eagerness, pressed it to her lips and her heart. On returning the relic to the priest, she said : " How thankful I am to you, and how happy I am, but is my daughter still living? I fancy she appeared to me in the form of a beautiful Angel." " Your daughter lives and you shall see her presently," said the priest. On a sign from him, the daughter threw her arms around her mother who was thus restored to her right mind and to her daughter's love.



NINTH DAY.—Consideration.

The time of trial.

ANY are the tribulations of the just, says the Psalmist. For the just living under the Old Dispensation, there could hardly be a greater trial than that of having no posterity. For, as we saw yesterday, in entering the marriage state, they had principally in view the preserving and multiplying the holy nation, the only one which served the true God and praised His Name. This trial was still more severe for the spouses of the family of David, for they had reason to hope that the promised Saviour would be of their blood. For many long years, St. Joachim and St. Anne had to bear this trial : according to tradition twenty years passed without their union being blessed by any offspring. We can better enter into how great a trial this was to St. Anne especially, by recalling the example of that other Anne or Anna, the mother of Samuel, who, being also barren, passed even the days of the greatest rejoicing in fasting, prayers and groans, incessantly beseeching God to give her a son and promising to consecrate that son to the service of the temple. According to tradition, our Anne acted in a similar manner ; to prayers and

fasting she added, with the consent of her holy husband, the vow of consecrating to God the child whom He would vouchsafe to send them. And even as God granted the prayers of the first Anne, by sending her the prophet Samuel, so did He grant those of the second by sending her Mary.

Why did the Lord decree that the parents of the glorious Virgin should undergo the trial of barrenness? For many reasons which all redound to the glory of their blessed Daughter as well as to their own. *Firstly.* It was fitting that the birth of such a Child as Mary should have a miraculous character, as had that of Isaac, Jacob, Samuel and John the Baptist. *Secondly.* It was fitting that the birth of her who was to be called the Mother of Grace should be due to grace or to a special effect of divine goodness rather than to nature; and that the Mother of all purity should be born of parents whose flesh had been subdued by age, prayers, fasts and other austerities. *Thirdly.* However holy Joachim and Anna were at the time of their marriage, they were not yet sufficiently so to give such a Daughter as Mary to the world. By multiplying their fasts, their alms, through so many long years, in order to obtain this grace from God's goodness, they made rapid progress in perfection and in the love of God, and at length arrived at the

requisite degree of purity and holiness desired by the Holy Ghost. *Fourthly.* By granting this Child of blessing to their prayers and good works, God made them appreciate the worth of the gift He was bestowing on them and, at the same time, placed the whole of the human race under a deep debt of gratitude towards them. Besides, He made them more glorious in our eyes: we should not be so filled with admiration and the sense of our indebtedness towards them if the birth of Mary had cost them no effort. *Fifthly.* We may add that God hereby gives us a high idea of the power of prayer. If prayer could obtain the birth of Mary, what can be impossible for it to obtain? If, says JESUS-CHRIST you have faith as a grain of mustard seed, nothing shall be impossible to you. Let us here admire how beautiful are the ways of divine wisdom. St. Paul assures us that "to them that love God, all things work together for good." How completely is this saying verified in the Blessed Virgin's holy parents! Devout souls, ye too must believe that it will be so in your own case, if you but truly love the Heavenly Father. If trials overtake you, bear them patiently and believe that He has only your spiritual advantage in view; pray to Him with humility, confidence and perseverance; to prayer add penance, almsgiving and

other good works; and then, one day, together with the Psalmist, with Joachim and Anne, ye will rejoice over the remembrance of your days of trial.

Practice. — Patience under suffering is the shortest road to Heaven, and a great sign of predestination. When crosses overtake you then, do not ask St. Anne to deliver you from them but rather to give you patience to bear them.

PRAYER.

GLORIOUS Patron, since it is the holy Will of Our Lord that we should suffer, I will submit to His law. Born in sin and having myself many times sinned and merited Hell, it is but just that I should suffer; and it is better for me to suffer here than, after death, to fall into the hands of divine justice without having appeased the divine wrath by means of penance. St. Paul, also, says that we must enter the kingdom of God through much tribulation. Why should I then not have to pass by this road which was trodden by all the just, even by JESUS, the Chief of the just, and by Mary His Mother, the Mother of all the elect? From this moment then I accept whatever trials it may please God to send me now and henceforward; I unite them to the sufferings of JESUS; I place myself in those hands which were wounded for love of

me. Do thou, good and beloved St. Anne, together with thy saintly spouse, obtain for me courage, resignation, perseverance in prayers and good works, the strength to stand beneath the salutary burden of the Cross. I ask these graces of JESUS and Mary by your merits; by your prayers I hope to obtain them.

Ejaculation. — St. Joachim and St. Anne, pray for me, so that by patience under suffering, I may become worthy of the promises of JESUS-CHRIST.

Example.

ON July 28th, 1874, a young girl of St. Joseph-de-Levis; aged 24, Flore Brulotte by name, went on a pilgrimage to St. Anne de Beaupré to ask her cure. Her malady was consumption of the worst type, the doctors pronouncing her case incurable, and she was also suffering from nearly total loss of voice.

During the night after her arrival, she coughed so dreadfully and so long, that the Sisters of Charity, at whose convent she was stopping, thought it would be impossible for her to get to the church the next morning. However her faith and courage gave her the strength to rise and go to Mass. She approached the Holy Table and received the God of all goodness. At the very moment when the

Holy of holies descended into her heart, she felt a most extraordinary sensation, as she herself afterwards related. It seemed to her as if something within her chest suddenly swelled out. She was immediately able to take a deep breath and her voice returned, so that she was able to sing a hymn of thanksgiving to Good St. Anne. The slight cough that remained soon disappeared, as well as all traces of the cruel malady that was wearing her away, and she has ever since been in perfect health.

* * *

TENTH DAY. — Consideration.
The Immaculate Conception of
Mary. ~~~~~

* * *

WHEN the time had arrived for God to grant the favour besought by the holy spouses Joachim and Anne, their prayers, their fasting, their sighs and, more especially, their love of God and zeal for His glory, were presented to His divine Majesty, weighed in the balance of divine justice and judged to be somewhat in proportion with the favour they had so long been imploring. I say: *somewhat in proportion*, for, strictly speaking, even had all men, from Adam downwards, been as perfect as

our two Saints, had they passed their whole lives in incessant prayer, and shed sufficient tears to fill the ocean-bed, it would have been but little in comparison with seeing the birth of the Mother of the Redeemer. Happily, our Saviour desired this birth, if I dare so express myself, still more ardently than did the holy spouses, and He was pleased, so to speak, with the gentle violence done Him by their prayers. At length the supreme Creator bestowed on Joachim and Anne the same benediction as He had formerly bestowed on Abraham, which he had successively handed down to Isaac, to Jacob, to David; and the Queen of the universe, the Mother of the Desired of nations was conceived.

As a daughter of Abraham, according to nature, she would have to suffer the sad consequences of original disobedience, to be marked with that stain which was common to all our race, and, if only for an instant, bear the shameful bondage of Satan and the weight of the divine anger. But such stain and bondage could but be eminently repugnant to the Majesty of the Father Who had from all eternity elected her to be His eldest Daughter; to the holiness of the Son, who was to take human flesh from her and already looked on her as His Mother; to the goodness of the Holy Ghost Who having chosen her from among all creatures to be preeminently

His Spouse, owed it to Himself to endow her in a manner worthy of Him.

Therefore any birth-stain must not exist, the Daughter of Joachim and Anne must be immaculate, all pure, all beautiful and full of grace from the first moment of her existence. What glory for these Saints to have engendered such a privileged creature! What glory to have contributed by their prayers, their desires, their good works, to the construction of a temple worthy of the holiness of the Most High! What a strict union had they thus contracted with the three Divine Persons of the adorable Trinity! What a sacred right had they acquired to the gratitude of the whole human race! What admiration and veneration have not the holy Angels for St. Anne! How terrible has she not become to the powers of Hell! She is like a lighted censer shedding a balmy odour wherever she passes; like a coffer of precious wood where lie the crown and jewels of a great monarch; like a golden casket enclosing the titles of nobility of some great but fallen family, destined to rise from its diminished state and be elevated to a hitherto unknown height of glory and prosperity! For, by giving us Mary, the Lord bound Himself to give us JESUS. And JESUS means the deliverance, the elevation of men to the sublime dignity of children of the Heavenly Father and fellow-citizens of the

Angels; the coming of JESUS means the promise of so glorious, so dazzling a future, that, in her transports of joy, the Church does not hesitate to proclaim that fault *happy* which won for us the being raised from our fall by so great a Redeemer.

Practice. — Pious readers, without doubt you love JESUS and Mary. Would you grow in that love and render yourselves most agreeable to them? Then love and revere St. Joachim and St. Anne, and make them known to others.

PRAYER.

MY beloved protectors, Joachim and Anne, like the holy patriarch Noe, ye reconciled the world with God in a time of anger. The human race was plunging deeper and deeper into a deluge of iniquity and heaping on its own head the clouds of divine anger and malediction; your prayers, your good works, your penance appeased the wrath of God; and, in token of peace, He sent you Mary, that chaste dove, bearing to earth, not an olive-branch but salvation and abundant redemption. And in the same way as, when rejoiced by the odour of Noe's sacrifice, God made a covenant with him, giving him the rainbow as a sign; so did He, when rejoiced by the odour of your virtues, hasten the hour of the new and eternal covenant promised by

the prophets; giving ye Mary, the ever-blessed Virgin, as a pledge of that covenant, after sending whom He could not refuse to give us JESUS. After such striking proofs of your power with God, can I hesitate in trusting you? To you I commend the care of my salvation: intercede for me, reconcile me with my Judge, JESUS, Who vouchsafed to take human flesh from your august Daughter; obtain for me repentance and the pardon of my sins, as well as the graces of which I stand in need that I may grow in holiness.

Ejaculation. — St. Joachim and St. Anne, obtain for me by your prayers that I may attain to that degree of perfection which God requires of me.

Example.

THE following event which took place in 1768 was attested by the parish-priest of Deschambault, by Monsieur de la Gorgedière, the lord of the parish, and by many other witnesses.

In the month of November 1767, Marie Josephe Arnaud, wife of Honoré Lavoie of Deschambault, had been attacked by so violent a pain in both her legs that she at once became incapable of walking. Her legs swelled in so extraordinary a manner that she frequently could not stop in bed, but would lie on the floor. Her state became so

precarious that in the following January she received the last Sacraments, Dr. Dubarry believing her to be near death. One leg was enormously swollen and her sufferings were terrible. The doctor punctured her leg and desired the operation to be renewed from time to time. A quantity of water came from the incisions, but, on the swelling diminishing, it was found that the muscles of her leg were so contracted that she could neither put her foot to the ground nor even sit down.

As her pain went on increasing, and her other leg began to be attacked, she resolved to make a pilgrimage to St. Anne's. On arriving there, she was carried into the church by her husband and placed on a bench, whence she could not move even by the aid of crutches. After having made her confession and prayed for half-an-hour, her husband carried her back into her carriage and took her to a neighbouring house to pass the night.

The next morning, her husband took her back to church where Mass was said for her intention. The time for Holy Communion having arrived, she felt somewhat easier and, aided by her crutches, managed to drag herself to the Holy Table, whence she afterwards returned to her seat in the same painful manner.

After Mass she venerated the relics of St. Anne and requested that the gospel of St.

Anne might be read over her. She remained praying before the altar for half-an-hour and then was taking up her crutches to drag herself away when, to her great astonishment, she found she had no further need of them. Standing upright she began to walk with a firm and steady step, as well as she had ever done in her life. In order to make sure of the miracle she, at the request of her parish-priest, walked to the end of the church and back, and afterwards she walked to the presbytery and back again to the church to resume her thanksgiving.

On her return to Deschambault, the whole parish assembled in the church and sang a *Te Deum*, in thanksgiving.

ELEVENTH DAY. — Consideration. The Immaculate Conception of Mary (continued.)

THE holy king David had resolved to place the Ark of alliance in his town of Jerusalem ; but frightened at the punishment of Oza, who was struck dead for having dared to touch the Ark in spite of the divine prohibition, he caused it to be carried into the house of the Levite Obededom, where it remained three months.

Now, during these three months so many blessings descended on this Levite and everything belonging to him, that David, reassured, had the Ark carried with great pomp to his capital, and at once resolved on building a magnificent temple in which to place it, which temple was afterwards built by his son Solomon.

Every one knows that the Ark of alliance, in which God dwelt, was the figure of Mary, the well-beloved of the Eternal Father, the Sanctuary of the Holy Ghost, and in whom God the Son deigned to enter to take on Himself human flesh. This is the reason why the Church, in the Litany of the Blessed Virgin bestows on her the title of " Ark of the covenant." But if the original Ark, which was only a gilded wooden coffer holding the tables of the Law written by God's finger, drew down so many blessings on the house where it dwelt for three months, what graces, must we believe, what heavenly favours must have descended on the holy Anne during the nine months when, not merely in her house but within her womb, dwelt the true Ark, the living Ark, Mary, the eldest Daughter of the Father, the affianced Spouse of the Holy Ghost, the Mother of the Eternal Word! According to the opinion of the Saints, Mary was not, during this period, like other children, without the use of reason; in order that

she might love God from the very first moment of her existence, the Lord had endowed her with the use of all her faculties, so that, having a sublime knowledge of the divine goodness, she might at once commence to love Him more than all the Angels and Saints together; so says St. Alphonsus. And how could God do otherwise than cast down loving looks not only on Mary, but also on her happy Mother, the dear St. Anne, the loving temple in which so pure a fire was burning, whence rose to Him such delicious songs of praise, whence exhaled acts of love, of gratitude, of blessing a thousand times sweeter than the smoke of the incense exhaling before the golden altar in Solomon's temple? Mary, who was like an embodied blessing, blessed every place by which she passed. Later on we shall see her, by her presence and words alone, sanctifying the holy precursor while still in his mother's womb, filling him, as well as Elizabeth herself, with the spirit of prophecy and impressing on the fortunate child the triple seal of predestination, virginity and martyrdom. Can it be doubted, then, that she drew down choicest blessings on the happy Mother who had been judged worthy to give her birth? We have already said that Mary's holy soul enjoyed the use of intellectual faculties from the first moment of its creation. From that

first instant, she understood all the mysteries of religion, the depths of divine goodness, the power of prayer; and she immediately commenced praying not only for herself, but for all mankind. But who can have been dearer to her than her father and mother? To whom did she owe more? For whom then can she have prayed more, or more fervently? Happy Joachim, happy Anne, to have been parents of such a Daughter, still happier to have been, after God, the dearest object of her affections and the first to profit by her intercession? And if, following the example of the Heavenly Father, this glorious Virgin makes the dew of Heaven, I mean grace, to fall on the just and the unjust, who can doubt that she has made torrents of these salutary waters come down on those venerable heads which are so dear to her?

Practice. — Have recourse to St. Joachim and St. Anne in order to obtain a sincere and constant devotion to Mary.

P R A Y E R.

HAPPY they who are under the protection of Mary and who have a share in her prayers! A Saint has said: "He for whom Mary prays can never perish eternally." O glorious parents of that Queen of Mercy, she will never refuse to pray for those recommended to her by you! Vouchsafe

then to recommend me to her and beg of her to inscribe me among her servants and clients: thereby shall I be inscribed in the book of life. If you will do this, Mary will grant me her favour and I shall be saved. I feel confident of obtaining your intercession, since it will be to the honour of your ever blessed Daughter and to the glory of JESUS.

Ejaculation. — Good St. Anne, plead for me with Mary.

Example.

WE will now relate the wonderful miracle that was performed in favour of the venerable parish-priest of St. Anne's, the Rev. Father Tielen, Rector of the Redemptorist Order there. The auxiliary chapel, of which we have spoken as being constructed with the materials and on the site of the old church, was being built and was approaching completion. A scaffolding had been erected, some thirty-five feet high, for the purpose of enabling the workmen to put up the woodwork of the ceiling, and on this scaffolding the Rev. Father was standing and giving some directions, when the centre support gave way and the whole structure yielded and gradually fell to the ground. The two workmen who happened to be on it managed to let themselves slide down to the ground uninjured and the Father falling

straight down found himself on his feet, but alas, not in safety. A number of planks had been piled on the scaffolding and the first one that fell struck him on the forehead, knocking him down, whilst the following planks fell heavily on his body, and hatchets and chisels fell close to his head, without injuring it however. Last of all, five planks fell on his left foot, crushing it and putting the ankle-bone out of joint. Had not St. Anne visibly protected her pastor, he would inevitably have been killed.

After extricating him from the mass that had fallen on him, the Father was carried to his cell where, the doctor being unfortunately absent from home, he had to wait four days before the dislocated and swollen joint could be set. A few days afterwards, erysipelas set in and, after successively attacking different parts of the limb, it caused fifteen enormous abscesses to form, seven of which had to be lanced. The doctor called in a celebrated surgeon from Quebec for consultation, and they decided that amputation of the leg would be necessary. It was then that addressing St. Anne, the good Father said to her: "How is it that so many sick and infirm come daily to St. Anne to seek for healing and yet she will allow her own parish-priest to have his leg cut off! Surely her honour is at stake and she will never permit this."

A novena to St. Anne was commenced by the whole parish, a High Mass was sung, and the leg was rubbed with the miraculous oil.

The next day the doctor arrived and on loosening the bandages remained quite overcome with astonishment. "What has happened to the leg?" he exclaimed, "there is no longer any necessity for amputation, I will do nothing more to it." The novena was continued and on the last day of it the leg was quite well, only the seven wounds made by the incision of the abscesses were not closed, and a humorous discharge flowed constantly from them. The doctor probed the wounds everyday and became of opinion that the bones must be affected.

A second novena was commenced, for the cure of the wounds. A fresh consultation of doctors took place, and the day but one before the close of the novena, it was decided by them to inject some powerful chemical substance into the wounds by means of a syringe, in order to reduce the inflammation. On the last day of the novena, the doctor arrived with his instruments and everything requisite for performing the prescribed injections, but, on examining the wounds, he found them all closed! St. Anne had waited to the last moment in order to show that what is impossible to human science and art is of easy performance to her. After five months of medical treatment,

the leg was entirely cured, and having gradually strengthened, there now remains only a slight stiffness of the foot, unaccompanied however by pain, arising from the muscles of the foot having been severed.

The translator can vouch for all these facts, having heard them related by the Father himself and being frequently a witness of the very slight difference in his present and former gait which still exists as an evidence of the above facts.

TWELFTH DAY. — Consideration. Birth of Mary.

WHEN a child is born into the world its mother rejoices, said Our Lord on one occasion; but, alas, how often, we may add, would her joy change to sorrow if she could foresee the anguish, the suffering of which this beloved being would be the cause. On the day of Mary's birth there was, neither for her nor for her holy Mother, any reason to weep, but, on the contrary, every reason to rejoice. Certainly this was not because the blessed Child would have nothing to suffer here below, but because her destiny was so dazzling, so sublime, that had good St. Anne foreseen it, she would have died with joy. The day on which St. Anne brought forth her

holy Child was the first beautiful one that had risen on our earth since the fall of Adam, and, with the exception of that of our Saviour's birth, the most beautiful one that ever dawned. It was the signal for immense rejoicing, not only for Joachim and Anne, but also for all the human race, and even for the Angels. It was a source of infinite glory to the august Trinity, and throughout all realms the spirits of darkness alone deplored it, as they had good reason to do. And may we not think that the august Father and venerable Mother of the blessed Child had some presentiment of her future greatness, and the great benefits she would bestow on poor humanity? They were well aware that, like Isaac, she was a Child of blessing, the fruit of grace rather than of nature, more the fruit of their prayer, of their pious tears, than of their blood. It is far from improbable too that, like the birth of Isaac, that of Jacob, that of Moses, that of John the Baptist, like that of many of the Saints of the New Testament, the birth of Mary was accompanied by signs which foretold happy results for Israel and for all the nations.

It was the custom among the Jews that on the occasion of the birth of a child, the parents, neighbours and friends came to visit the mother and to congratulate her on God having blessed her and, as they said, visited her with His goodness. The relations and friends of Joachim

and Anne, on the great day of Mary's birth, did likewise; and they hastened the more to do so as the age of the two holy spouses, as well as their virtues, their mode of life more angelic than human, everything in fact, gave them reason to believe that the child just born of them was destined like Judith, like Deborah, like Esther, to contribute to the Lord's merciful designs for His people. They asked her name and learned it was Mary. Doubtless they could not foresee the marvellous glory in store for that name, how it was to be venerated, loved, extolled throughout all future ages. Nevertheless they drew a happy augury from the name, for was it not that of Moses' sister, who had watched over the cradle of the young Prophet, who had been exposed on the shores of the Nile, and afterwards had aided him in the deliverance of the Hebrew people? And they said to the happy parents : "Blessed be the Lord who hath not suffered your family to want a successor, but hath given you one to comfort you and cherish your old age. Better shall she be to you than seven sons. May she be like Lia and Rachel who built up the house of Israel, may she be an example of virtue and may her name be famous in the house of David; and by this Child may your race be multiplied and your house increase like that of Juda our ancestor."

i. Words taken from the Book of Ruth.

Amen! Amen! replied the noble Joachim and his worthy spouse ; and these good wishes, which were amply and magnificently fulfilled in a spiritual sense, fully made up to them for the long borne reproach of their sterility.

Practice. — The Queen of Angels rejoices whenever, like Elizabeth, we felicitate her on having given birth to the Divine Redeemer; and she is also honoured when we felicitate her well-beloved Mother St. Anne, on having brought her forth. Let us then addresss the latter in the words of St. John Damascen.

PRAYER.

O BLESSED amongst women ; blessed was the house of David whence thou didst issue ; blessed was thy womb whence God vouchsafed thou shouldst bring forth the Ark of all holiness, the Virgin of virgins, from whom He had determined that He should Himself be born in a manner worthy of her infinite purity ! Yes, happy art thou and threefold happy since thou didst give birth to that Child filled with all heavenly benedictions, to that Daughter whose name is worthy of all veneration, to that Virgin from whom Christ sprang like a flower of life, He whose birth eclipsed every other happy event which the world had ever rejoiced over. Most blessed Mother, we rejoice

with thee; for it was the Hope of the human race, so often promised, to whom thou didst give birth ! Yea, blessed art thou and blessed is the fruit of thy womb ! Every pious and loving heart blesseth thee and every tongue joyfully extolleth her to whom thou hast given birth and who, in her turn shall give birth to our sweet JESUS. Blessed couple, Joachim and Anne, in this day which is so joyful a one for you, deign to impart to us a share of your happiness ; intercede for us with your beloved Daughter, so that she may bless us together with her Divine Son JESUS, Our Lord and our God who liveth and reigneth, with the Father and the Holy Ghost, world without end.

Ejaculation. — O Mary ! blessed art thou among women and blessed is St. Anne, from whom thou wert born without any stain of sin.

Example.

IN the following recital, we will give the words of the prelate who guarantees its truth: " We, Réné du Louet, by the grace of God and the Apostolic See, Bishop and Count of Cornwall, make known to the faithful that Jane Baumin, a native of the village of Kerbranguen, in the parish of Kerrien, in the bishopric of Cornwall, having at about the age of sixteen lost the use of her legs and the power of speech, remained deprived of the use of her

limbs and dumb during the space of about four years, without either walking or speaking, although all the natural remedies suggested by medical art had been employed for her relief. Having been vowed to St. Anne by her father, named John Baumin, the said John Baumin and his daughter accompanied by one William Hellon, set out towards the chapel of St. Anne d'Auray, June 19th, 1665, arriving there the 20th of the said month, about eight o'clock in the evening. The two men carried her like a child to the holy shrine where she prayed before the miraculous picture and afterwards the same Hellon carried her to the inn where she passed the night. The next day, June 21, being again carried to the church where she made her confession by means of signs, and, after receiving Holy Communion, she continued her devotions without experiencing any relief. After a time the above mentioned Hellon carried her to the fountain which is in close proximity to the chapel, and there she commenced bathing her legs, and invoking the aid of St. Anne. Instantaneously she rose and began to walk in the sight of all the assembled people, and quite unassisted she returned to the church to pour out her grateful thanks to God and to St. Anne before the picture, returning afterwards to her own parish where every one was filled with admiration and where the parish-priest published this miracle from

the pulpit during the announcements at High Mass, the said Jane Baumin being present and in perfect health. Taking all these circumstances into consideration, we have declared and by these presents now declare that the miracle worked on Jane Baumin, June 21st, 1662, is well and duly authenticated and we permit of its being published to the glory of God and the honour of the glorious St. Anne through whose merits it pleased Him to perform it."

This first cure greatly increased the confidence of Jane Baumin, who, the following year, recovered her powers of speech whilst praying before the miraculous picture of St. Anne on Corpus Christi Day, June 12th, 1664.

THIRTEENTH DAY. — Consi-
deration. Birth of Mary (conti-
nued.)

BESIDES the relations, friends and neighbours who thronged to offer their congratulations on the occasion of Mary's birth, the house of Joachim and Anne was visited by a numerous cohort of invisible beings. First there were legions of Angels from all the choirs, attracted by the splendour

which shone forth from the lovely soul of the blessed Child and by the divine odour of the graces with which she was filled, and which inspired her to make acts of sublime virtue. Spiritual things are as open to the gaze of Angels as corporeal things are to ours ; and even as the angels of darkness are attracted by the foul odours that emanate, as it were, from the sins of pride, of hatred, of lying, of impurity, so are the Angels of light attracted by the sweet perfume of the violet of humility, the lily of chastity, the rose of charity. Perceiving that the Daughter of Anne had been preserved from original sin and its consequences, they foresaw her noble destiny. What specially attracted them was the burning furnace of divine love which was kindled in her heart and of which they would have been jealous had not they themselves been so filled with charity towards God and towards fallen man, that they rejoiced at whatever could procure glory to their Lord or the redemption of poor human kind.

Did these happy spirits make themselves visibly manifest to Mary's parents ? I cannot say ; yet I cannot doubt but that these latter experienced the happy effects of so holy a companionship. Every pious soul has remarked that while in the presence of the Blessed Sacrament a certain indefinable well-being is experienced, a peace, a

sweet joy, a something indescribable which is never felt elsewhere. In the world, in the domestic circle a more keenly perceptible joy may sometimes be experienced, but this joy only affects the soul superficially, whilst the joy felt at the foot of the altar penetrates the whole being like oil poured upon a garment. Whence comes this joy? Doubtless the real presence of Our Lord is the principal cause, but it also arises from the presence of the Angels, who, according to St. Chrysostome, are always flocking in great numbers around the tabernacle. The salutary effects of their presence makes itself felt by each person in proportion with the purity of his conscience and the amount of divine love that reigns in his heart amidst these Angels. Joachim and Anne, who were so pure, so detached from earth, so loving, were like grains of incense amid burning coals : they, as it were, exhaled a fragrance similar to that which floats of an evening above an incensed altar.

But this was not all : the house of Anne was visited by far nobler beings than the Angels, Archangels, Cherubim and Seraphim, even by the three adorable Persons of the Eternal Trinity, who took delight in the heart of the infant Mary, which was a worthy sanctuary of their own holiness.

The Father, Son and Holy Ghost took up
THE PILGRIM.

their abode in this heart and dwelt there, not only because therein was their delight, but also that they might vie with one another in bestowing their choicest gifts on the happy Child and thus render her more and more worthy of her high destiny. For God, who is infinite activity in perfect repose, is nowhere idle : in Heaven he is guiding the stars in their orbits ; on earth, he is causing our harvests to spring up and ripen ; and in the hearts of the just he is constantly performing a work worthy of him, viz. the sanctification of each particular soul. But we also believe that whilst preparing in Mary a dwelling fitted for the reception of that Majesty that would deign to become Flesh within her womb, God bestowed most bountiful gifts on the father and mother of His well-beloved. By means of prayers and fasts, the first Anne had obtained a son who became the prophet Samuel, and having consecrated him to God, the high-priest Heli blessed her and desired of God that He would send her other children as a recompense for the offering she had made to God of her first born. And these desires were granted. We may therefore well believe that the august Trinity took delight in bestowing graces on the two holy spouses who, by their prayers and good works, had merited the happiness of having a Child in whom the Father found so perfect a Daughter, the Holy Ghost so accomplished a Spouse,

and whom the Son already looked on as His Mother.

Practice. — Follow St. Alphonsus' advice and invoke the intercession of the St. Joachim and St. Anne in order to obtain a tender and constant love for Mary.

PRAYER.

H E who has Mary has all. For where Mary is there will JESUS hasten, accompanied by the heavenly Father, the author of every good and perfect gift, and the Holy Ghost, Who is the giver of grace. As for the Angels of light, they watch over those whom their Queen loves. How happy should I be, then, if I could draw down on myself the loving regards of that Mother of Mercy! My powerful protectors, Joachim and Anne, this is my most ardent wish and ye can obtain it for me. Say one word in my favour to your beloved Daughter; tell Mary that I would rather be the least of her servants than command the whole world; beg of her not to reject me because of my unworthiness. Thus ye will have saved a soul, and what could be more worthy of the father and mother of Her through whom salvation has come to us?

Ejaculation. — Glorious parents of Mary, obtain me the grace of loving her tenderly and constantly.

Example.

ANNE Franchet, Viscountess of Tonqueduc had for a long time been suffering from very severe intermittent fever, the attacks of which occurred with little or no intermission. She also took a severe cold accompanied by a most painful sore throat. When the illness first attacked her, she proposed making a pilgrimage, and, on finding that she was growing worse, she became still more eager to accomplish her vow, being persuaded that St. Anne would relieve her. Her husband could not refuse complying with her wishes and took her himself to the shrine. The sick woman's faith met at first with a severe trial; for, having satisfied her devotion at great length, and the hour of departure having arrived, instead of feeling any relief, her sufferings had increased. The pilgrims entered their carriage therefore with heavy hearts, since St. Anne had not seen fit to listen to their ardent prayers. On arriving at Mériadec, on the road to Vannes, the viscountess remembered that she had omitted drinking any of the water of the fountain, and wished to repair her negligence. The carriage was stopped and a footman sent back for some in all haste. On his return, in spite of her being at the moment in the greatest state of suffering from an access of her fever, she would not delay drinking the St. Anne's

water. Hardly had she put it to her lips when the fever left her as if by enchantment. The Viscount who had recently been converted from Calvinism was so struck by this miracle and so rejoiced at it, that he immediately had an official report of it drawn up.¹

FOURTEENTH DAY.—Consi-
deration. St. Anne beside Mary's
Cradle.

 GREAT orator has said that except the gaze which God directs over the world, there is nothing finer than the glance cast by an old man on a child. Perhaps there is something still finer: a mother's gaze on her child when that mother is a Saint and knows that her child will be a Saint. This can but rarely be met with, but it has been seen: for example, such was the gaze bent on St. John the Baptist by Elisabeth; and, more particularly, that bent on Mary by St. Anne.

Leaning over her child's cradle, a mother loves to look into the future of that little being, to weave for it a golden existence, to picture it rich, powerful, honoured, happy; princes

then destine their daughters to illustrious alliances, they dispose of them before even knowing them ; see in them instruments of their own ambition, and build hopes without end on these little fragile beings whom a breath might destroy. What hopes and thoughts then filled the mind of St. Anne when she contemplated her beloved Daughter sleeping in her cradle ? She too formed ambitious dreams and foresaw a future full of glory and happiness. But the ambitious dreams, hopes and aspirations of St. Anne were those formed by a saintly Mother for a saintly Daughter. She rightly looked on her child as the temple of the Holy Ghost ; she knew perfectly that Mary was very agreeable to God. The love she bestowed on her Child was therefore all the more tender and ardent ; but it was a love full of respect and veneration, like that of the holy Levites for the Ark of alliance in which the Lord reposed. Looking on herself not as the proprietor but only as the guardian of this unique treasure, she was far from wishing to dispose of it independently of God, as mothers do too often, thus counteracting the divine plans which would have led their children to true happiness. Anne, therefore, entrusted her Child's future entirely to God. But she loved to picture that future according to her own inclinations. She did not picture Mary to herself as rich, or as seated on a throne,

but as a Saint and a great Saint, attaining the perfection of Sara, Rebecca, ancestresses of the Hebrews; of Judith, of Esther, of Debora their deliverers; of Anna, the mother of Samuel, and of the prophetess Anna, Daughter of Phanuel who lived in the temple and whose piety was known to all. Such was the ambition and such were the wishes of the saintly Mother ; such was the object of her prayers. She would not have dared to aspire any higher. She knew that the time had come when the Saviour was to appear on earth, that His coming was expected day by day, that He was to be born of the race of David of whom Joachim was directly descended ; but never did it enter her mind that her Saviour would consent to become her Grandson. She would have thought herself too blessed if her beloved Daughter had been found worthy of being the handmaid of the handmaid of the Messiah and of washing their feet. These holy dispositions were most agreeable to the Most High and not only increasead the merits of the happy Mother, but also drew down many graces on the sacred head of her august Child. How much more numerous would Saints be in the Church of God, if all mothers resembled St. Anne a little more ! How many scandalous sinners would be models of virtue, if they had had a mother worthy of the name !

Practice. — Christian mothers, learn from St. Anne what you should have in view in bringing up your children. Christian children, to whom God has given a pious mother, look on her as the most precious gift He has bestowed on you here below.

PRAYER.

GLORIOUS St. Anne, patroness and model of Christian mothers, pray for those mothers ; obtain for them the gifts of the Holy Ghost, so that they may worthily fulfil the duties of their state of life, to the glory of JESUS-CHRIST, giving to God as many elect as He has given them children. Obtain for them the gift of *Understanding*, so that they may realise what honour God has done them by entrusting them with the education of a soul created to His image, purchased with the blood of His Son and destined to praise Him to all eternity ; the gift of *Wisdom* whereby they may esteem their children's salvation above their worldly prosperity ; the gifts of *Counsel* and *Prudence*, so that they may know how to choose and employ the best means of rendering their children worthy of being children of God and keep them from all dangers that might imperil their innocence ; the gift of *Fear*, so that they may know how to inspire them with the fear of offending God. The gift of *Piety*, so that from their very

earliest years, they may impart to them a tender filial love of God their Father in Heaven. Pray also for Christian children, so that by their docility, their respect, their love for the authors of their being, they may be the joy of their parents on earth and their crown in eternity.

Ejaculation. — Great St. Anne, in these sad and trying times, be thou more than ever the consolation and support of mothers and the protectress of their children.

Example.

A LADY from St. Julie de Somerset writes as follows: On June, 3rd 1879, I was suddenly taken with dyspepsia and no medical treatment succeeded in relieving my sufferings. For eighteen months I remained between life and death, my relations and friends all considering this to be my last illness.

All this time I had not ceased praying to St. Anne, asking her, for my children's sake, to give me back my health. I asked my friends to join their prayers to mine and many novenas and Communions were offered for me. I also had several Masses said for my intention. St. Anne, however, appeared to turn a deaf ear to all our entreaties. I did not lose faith, for I knew St. Anne to be so good and so powerful that she could obtain for us what

we asked, if she only judged it beneficial to us. Our perseverance was rewarded. At the end of those eighteen months of suffering, a great amelioration took place, and I found myself able to take some slight nourishment. Gradually my strength increased until my health gradually improved. In July, 1882, I was enabled to visit the Sanctuary of St. Anne de Beaupré and pour forth my heart in gratitude to that powerful protectress who had so signally favoured her unworthy servant. On my return, my health improved rapidly and continues excellent. Mme F. R.

FIFTEENTH DAY. — Consider-
ration. St. Anne beside Mary's
cradle (continued.)

BESIDE Mary's cradle, Anne did not merely dream of the future as mothers so often do, but she also prayed. If mothers only knew the power they hold over the happiness and welfare of their children through prayer! How many children have owed their great and beautiful vocation, their holiness, their life's happiness, their predestination, to the prayers of a good mother gathered up by that mother's Angel-guardian and presented to God! What

superabundant glory and joy for the mothers of St. Augustine, St. Chrysostom, St. Gregory Nazianzen, St. Dominic, St. Francis Xavier, St. Aloysius, St. Teresa, St. Francis of Sales, St. Alphonsus, for the mothers of an infinite number of good priests, religious and other Elect, to be able to say eternally: "This Saint who has contributed so much to the divine glory, and who is now shining in the front ranks of the just, amid the Archangels, the Cherubim and Seraphim, this Saint is my child, and after God it is to me that he owes this happiness." This reflection is from St. Teresa.

Had St. Anne anything to do with the perfection, the holiness, the eternal glory of her Blessed Daughter? We cannot doubt it. She had obtained her from God, through continual prayer joined to rigorous fasts and abundant almsgiving, and no sooner did she receive this Child whom she had so ardently desired, than she devoted her life to her alone, so as to assure her the greatest possible amount of happiness. And as in her eyes, holiness and happiness were one and the same thing, and God alone can communicate happiness to his creatures, Anne, in order to assure that happiness to her Daughter, now offered to God the same prayers, fasts and good works which formerly she had offered with a view to obtaining her.

But was not Mary full of grace from the very first moment of her existence? Doubtless; she was filled with it in the sense that she possessed all the grace necessary for a Child destined to be the Mother of God, but not all the grace and all the virtues necessary for her at the moment when she should become really the Mother of God.

Like the dawn of the morning, to which she is compared in Scripture, and like the rose she was to increase in splendour and beauty continually, even until the day of the Annunciation and the day of her blessed death. And who can tell the favours obtained for her by her holy Mother's prayers, thus aiding her to attain to sublime perfection? The prayer of a mother for the spiritual welfare of her child is ever agreeable to Him Who has ordered us to call Him our Father!

How many times kneeling by the cradle of her Daughter, Anne's prayers mounted to the throne of God, couched in language like the following: My God who didst vouchsafe to send me this child when all hopes were at an end, Thou knowest how dear she is to me. Dear Lord! grant me the crowning grace of keeping her as pure as she now is; take her from me now rather than let her ever be defiled by sin. Thou, Author of every perfect gift, bestow on her Thy choicest favours: I ask for her neither riches, nor a

noble alliance, nor earthly prosperity, for perchance she might be led away by the allurements of the world. But grant her the fear of Thee, inviolable purity, love of the poor and a spirit of piety.

These prayers emanating from so pure and humble a heart, ascended straight to Heaven, whence they returned like a celestial dew falling on Mary's head and making her increase in holiness day by day. What glory was it not for the blessed Anne thus to have contributed to Mary's sanctification, that is to say, to the completion of the most beautiful piece of creation that ever sprang from God's hand!

Practice. — “ It is a bad son who never prays for his mother,” said a holy man. It is but a sorry mother, we would add, who never prays for her child, or her child's soul.

A Mother's Prayer for herself and her children.

GLORIOUS Mother of the Queen of Angels, my patroness and my model, I beseech thee from the throne where God hath placed thee, to cast down a loving look on thy humble servant. Thou knowest how weak I am, how filled with imperfections, how worldly, how utterly unlike unto thee. Good St. Anne, ask Our Lord to grant me the virtues necessary for a good mother; tenderness allied with

firmness, an unceasing vigilance, an inexhaustible patience, a courage proof against all tribulations and difficulties. Obtain for me so lively a faith that I may prize my children's souls far higher than their bodies, that I may consider them more as made in the image of God than as being of my own blood, so that I may long more ardently for their salvation than for any other temporal advantage. Permit me to consecrate these beloved beings to thee; do thou take them under thy protection and recommend them daily to JESUS and Mary, so that their innocence being preserved, they may daily increase in virtue and piety, may glorify their Heavenly Father in this life, and in union with thee may sing praises in the next to all eternity.

Ejaculation of a Child for its Mother. — Beloved St. Anne, holy Mother of Mary, be thou the refuge and consolation of my good mother.

Examples.

THE pilgrimage from Ange Gardien de Ronville, which took place in July 1880, was singularly fertile in miraculous favours received, from among which we select the two or three following :

A woman had for many years been afflicted with sores on her hands and arms. Immediately on plunging them in the water from

St. Anne's fountain, the wounds were completely cured, leaving not the slightest trace of their ever having existed. The parish-priest and many others attest to these facts, having seen her before and after her miraculous cure.

Another most striking miracle was that performed on a child three and a half years old. For two years she had seen nothing and her father carried her in his arms on this pilgrimage. At the very moment when the holy relic was about to be held to her lips, she exclaimed : " Good St. Anne, please cure me. " She instantaneously recovered her sight. Her name is Marie Louise Laroque.

A woman from Stanbridge, in the parish of Bedford, Mme Solyme Davignan, had, for seven years, been obliged to walk with one knee on a chair which she pushed before her. On entering the church of St. Anne de Beau-pré, assisted by two persons, she felt herself instantaneously cured.



SIXTEENTH DAY. — Consideration. First lessons given by St. Anne to Mary. ~~~~~

ROUNDING our statement on the authority of the Doctors of the Church, and specially of St. Alphonsus, we have already said that the Blessed Virgin Mary, from the very first instant of her life, was endowed with the full and entire use of her reason. For we cannot doubt that the Queen of Angels enjoyed the same privilege as was granted to St. John the Baptist, three months before his birth, by means of Mary. St. Anne early perceived the miraculous spiritual precocity of her beloved Daughter and hastened to impart to her the first principles of religion and piety. She told her of the creation of the world, of the disobedience of our first parents and the misfortunes which resulted therefrom; she recounted the promise of a Redeemer and related the history of the Patriarchs and Saints of the Old Testament.

These things had already been revealed to the holy Child by the Holy Ghost, but nevertheless she listened silently and attentively to her Mother's lessons imprinting them on her memory and meditating on them in her heart.

Anne taught her little Daughter also what she herself knew so well : how to pray, and the blessed Child who knew this still better than her Mother, nevertheless redoubled her assiduity, day and night beseeching the God of Abraham to hasten the coming of the Saviour and the redemption of the human race. Also on learning from her Mother that, according to the opinion of the doctors of the Law and the revelations made to various holy souls, the day of mercy was drawing near, when a descendant of David was to become the Mother of Christ, she prayed to be spared long enough to behold this admirable women, to kiss her feet and minister to her. These humble and fervent prayers offered by the Daughter and the Mother were most agreeable to God and most efficacious, for who can tell how many favours they were the means of obtaining for the human race?

On joyfully perceiving the happy result of these lessons, Anne resolved to make known to her beloved Daughter how she had obtained her from the Lord; she spoke to her of the sadness in which she and St. Joachim had passed the greater part of their life, on account of their having no posterity who might love and praise the God of Abraham when they themselves should have passed away. She told her of their nights spent in prayer and weeping; and lastly, of the joy that filled

their hearts when they knew that God had granted their heart's desire. Like oil poured in abundance on burning coals, this revelation kindled, in the little Mary's heart, a redoubled veneration, gratitude and love for her holy parents, since she perceived how doubly she was indebted to them for her life. This revelation, too, increased the warmth of her love of God and strengthened her resolution of being His entirely and for ever. Her Mother would then speak to her of the miraculous birth of Isaac and Samuel, and at last imparted to her that, like the mother of that prophet, she herself had promised God to consecrate to Him her Child if He would but vouchsafe to bestow one on her. Imagine the Child's delight on hearing this! From that time forward she longed for the day when she might dwell entirely in the house of God. In her heart, she sang with the Psalmist : " How lovely are Thy tabernacles, O Lord of hosts! my soul longeth and fainteth for the courts of the Lord; my heart and my flesh have rejoiced in the living God. For the sparrow hath found herself a house and the turtle a nest for herself — Thy altars, O Lord of hosts, my King and my God. Blessed are they who dwell in Thy house, O Lord; they shall praise Thee for ever and ever. When shall I go, when shall I appear in the presence of the Lord? "

Thus, hardly had Anne received the Child so ardently desired and so altogether lovely, than offering to God the sacrifice of her own happiness in beholding her, embracing her, speaking to her, she herself inspired her with the wish to leave all and give herself entirely to her Creator; and the sweet Child, on her part, worthy of so holy a Mother, only sighed for the day when she should by her own act, deprive herself of the caresses and sweet innocent pleasures that were her's under her parent's roof, although still of an age when a parent's care and companionship seem the most necessary to a child. St. Joachim was in no way behind his spouse and Daughter. When the Holy Ghost inspires such lovely sentiments in several hearts at once, it is a sign that He is preparing the way for some great event.

Practice. — Every Christian, from the very fact that he is a Christian, has a high and noble destiny awaiting him, for he is bound to aspire to a holiness conformable to his state of life. It is from resistance to the inspirations of the Holy Ghost that so few attain this state of holiness.

PRAYER.

THIS is indeed why I myself, who by my baptism was called to a state of holiness, have nevertheless remained a most miserable

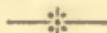
sinner! From my earliest childhood I have heard the voice of the Holy Ghost inspiring me to walk in the sweet and peaceful paths of innocence and piety; and yet even then I commenced to wander along the broad way that leadeth to destruction. I heard this voice again in youth and again closed my ears to it as inopportune; I plunged into turbulent pleasures to drown the sound of that voice; I rejected the gentle yoke it would have placed on me; I deliberately chose to wear the heavy chain of vice and sin. In riper years, under a more guarded exterior, my faults have but increased, for of virtues I have none. Thus has my life flowed on in uselessness, sin, trouble and remorse : for who ever found repose when resisting the inspirations of God? God forbid that I should lose courage entirely. Good St Anne, obtain for me that if my life be longer spared, I may give myself entirely to God and strive to correct my faults. Do thou and thy beloved Spouse intercede for me with JESUS and with the aid of Mary and Joseph, obtain for me the grace of being faithful to the inspirations of the Holy Ghost, so that I may welcome these as heavenly messengers and enter resolutely on the way which will eventually lead me to life everlasting

Ejaculation. — St. Anne, obtain for me the same fidelity to divine inspirations as that shown by thee and Mary.

Example.

ABBÉ Gosselin writes that on Sept. 30th, 1874, he was a witness of an extraordinary miracle. A young girl from the parish of St. Croix, Caroline Lemay by name, who, for several years had been entirely unable to walk, had arrived at St. Anne's, the previous evening. Stretched nearly motionless on a bed and worn to a shadow, many persons were heard remarking that St. Anne would have a hard task to perform if she enabled this girl to wear the clothes she had brought with her, for this courageous girl had such faith and confidence in the intercession of St. Anne, that she had brought with her the dress she looked forward to wear on her return.

The next morning, she had herself carried to the church where she heard the first Mass. After having given her Holy Communion, the curé made her venerate the relic and she immediately experienced considerable relief. Abbé Gosselin then said the second Mass and after the Elevation she left her couch. At the termination of the Mass, she walked several times round the church and then partook of food with an excellent appetite. A few days later, she was strong enough to walk down the long quay leading to the steamboat.



SEVENTEENTH DAY.—Consideration. St. Anne leads Mary to the Temple.

CF all the acts of virtue performed by the holy spouses Joachim and Anne, by means of which they grew in favour with God and enriched themselves with so many merits, there is none more striking than the sacrifice which they made in separating themselves from their only and beloved Daughter on the day of her Presentation. In order to understand how agreeable this sacrifice was to God, we must consider how dear to her parents was this only Daughter sent to them in their old age, as the fruit of so many prayers and tears. In fact this lovely Child of three years old must have been charming in the eyes of everyone who beheld her, combining as she did a perfect use of reason and sublime holiness with the graces of person natural to her tender age. How hard then must it have been for her parents to allow her to depart!

From the time of her birth they had lived only for her; they lived more in her life than in their own; it had become a necessity to them to see her every moment, to gaze at her, to speak to her, to hold her in their arms: how

then could they accustom themselves to live without her? How sad would their home be when Mary should no longer be there! Very soon they would miss seeing her come of a morning, to kneel and ask their blessing, and then throw herself into their arms; they would no longer have her beside them at table ; her voice would not resound in their ears, that voice which thrilled through them and which seemed to them like an echo of the angels voices singing the praise of God! However, they had vowed her to God and did not wish to draw back ; they had ever looked on her as a sacred deposit and not as their own property and they would have thought themselves guilty of retaining what was not theirs, even of sacrilege, had they kept her with them beyond the appointed time. The harder was the sacrifice, the more did their spirits rejoice in giving her to God and thus honouring the Lord by an offering of what was dearer to them than their own eyes or their life, a part of their very selves, as the Wise Man expresses it. By this they showed themselves to be parents worthy of Mary who, uniting her will to that of the Heavenly Father, was one day to sacrifice her only Son for the glory of God and our salvation ; and worthy too of being grandparents of JESUS Himself who, for love of us, was to make Himself obedient even unto the death of the Cross. Likewise these

two holy spouses gave a great and important lesson to those parents who, through an excessive and too purely natural tenderness, oppose the religious vocation of their children, and even go so far as purposing to plunge them into the whirlpool of worldly pleasures, under the pretext of trying their vocation, but in reality in order to make them lose it. What would have happened if Mary's parents had acted thus, and if (by impossibility) the holy Child had, through their fault, resisted the call of the Holy Ghost? How many daughters would now be in Heaven and would have won their mother's entry there, if they had but followed the attraction of grace, but now, in a like condemnation, they curse those mothers and reproach them with their ruin!

But what a glory was it not to the good St. Anne and her holy husband, through their generosity, to have contributed to the happiness and glory of the Queen of the universe! What a claim it gave them to the eternal gratitude of their beloved Daughter! For if it be true that Mary had been predestined from all eternity to the unparalleled honour of the Divine maternity, it is also true that she, on her side, was to do her utmost to fit herself for her high destiny; it is equally and undoubtedly true that her consecration to God from her earliest childhood, a consecration for which she was indebted to her pious

parents, greatly contributed to forwarding God's designs on her. Lastly, it is also true that the sublime act of Anne and Joachim drew down graces not only on their own heads, but also on hers, in direct proportion with the suffering this act caused them, and the love which prompted it.

Practice. — Invoke the help of St. Anne whenever God or your own conscience demands some painful sacrifice of you : she knows well how to make it easier for you.

PRAYER.

MY beloved Patroness, thou knowest how far I am from possessing thy generosity, how weak, tepid and cowardly I am in the divine service; thou knowest that for many months, nay years, God has been daily and in vain asking of me the sacrifice of this affection, this entanglement, this relation, this pleasure, this sensuality, this frivolity, the source of all my sins, or, at any rate, of my remaining stationary, if nothing worse, in the way of Christian perfection. I beg of thee, great Saint, for the glory of JESUS and the honour of Mary, whom thou didst so generously offer to the Lord at the first dawn of her life, to obtain for me, by thy good and powerful prayers, the strength to surmount whatever obstacle is keeping me from giving my whole love to God. Do this, and thou

wilt have won for me both peace of soul and eternal salvation.

Ejaculation.— Good St. Anne, obtain me a generosity in God's service which may resemble thine.

Example.

WE extract the following from the *Annales de Ste Anne*, Oct. 1884.

Mlle. Lévinia Dorion of Ayhner writes as follows : For three years and nine months, I had kept my bed, suffering from a white swelling in the left knee. Several doctors had attended me and had finally declared my case incurable. I had lost all hopes of benefiting by human aid, but on the other hand, my heart was filled with great faith in St. Anne and an intense desire of making a pilgrimage to St. Anne de Beaupré. At first I saw no means of carrying out this desire, but finally, after praying fervently to St. Anne, I was enabled to do so.

Just a few days before starting on my journey, I was so worn out with weakness and suffering that my doctor had pronounced amputation to be absolutely necessary.

However I set forth. I was carried to the railway station at Ayhner, from the train to the boat and from the boat to the church, where I was laid in the centre aisle at the feet of the statue. The journey had fatigued

me so much that my weakness was extreme and I lay as one dead. The time for Holy Communion having arrived, I perceived that something extraordinary was passing within me. I felt my heart more filled than ever with confidence and offered up the most fervent aspirations to Heaven, whilst a thrill of happiness penetrated my whole being. Immediately afterwards I felt my former strength gradually returning to me.

In obedience to some inexplicable impulse I rose, quite unassisted, and approaching the altar-rail received Holy Communion. I then returned to my place and falling on my knees remained in prayer for a quarter of an hour. Kneeling on the very knee that had caused me so much suffering, I offered up my most fervent thanksgiving for the grace I had received. I was perfectly cured. This happened, July 31st 1883. All glory to the great St. Anne!



EIGHTEENTH DAY. — Consi-
deration. St. Anne leading Mary
to the Temple (continued.) ~~~~

OD being the author of nature as well as of grace, it would be a great error to suppose that the latter destroys the former, and that by advancing in perfection the Saints lose those legitimate affections which God Himself has placed in the heart of man. Saints love more truly than sinners do, for they love more purely; the fire of their love burns the brighter for being less overshadowed by the smoke of human imperfections. It is certain therefore that never did a child love its parents as Mary loved hers. But she loved them in God, she knew that by uniting herself more closely with God instead of separating herself from them, she would, on the contrary, but draw closer the bonds that united her to them and render those bonds eternal. Therefore from the time she first knew of their vow, she knew no rest till she saw it accomplished. She would often enquire of them whether the happy day of her consecration would not soon arrive; she longed for the courts of the house of God as the wounded hind longs for

the valley in the shade of which she is accustomed to repose and refresh herself with drinking of its limpid fountains.

The holy Anne, as formerly the mother of Samuel, was likewise making her preparations for the sacrifice. With her own hands and with admirable devotion she was spinning, weaving, and making the tunics and other garments which the youthful Mary was to wear in the Temple, and, whilst working, she was praying that her work might be agreeable in God's eyes, and that He would be pleased to bless her beloved Daughter, clothing her with the robe of innocence and the mantle of virtue and never allowing her purity to receive the slightest stain. She prayed too that her Child might never be guilty of any negligence in the divine service.

The long-looked for day at length arrived. Anne announced this to her Daughter on the eve and this latter testified the most unbounded joy on receiving the intelligence.

She rejoiced as an affianced bride rejoices when she sees the day approaching which is to unite her to some prince who is as worthy of love as he is rich and illustrious. Joachim chose from his flock the spotless victims which he wished to offer in thanksgiving for the precious gift bestowed on him by God; Anne took charge of Mary's little wardrobe; the Child herself took hold of her Mother's

hand; and all three set out towards Jerusalem, which was at the distance of a three day's journey from Nazareth, where it appears they were dwelling. On approaching the holy city, the two saintly Spouses pointed out the domes of the Temple which could just be seen in the distance; and at the sight of them the heart of the happy Child was filled with a joy like that of the exile returning to his country after many years absence and once more beholding the paternal roof. Her joy grew more intense on approaching it, but the parent's hearts grew proportionally and involuntarily heavy as they thought that perhaps they would see her no more.

For generally speaking, the Saints have some presentiment of their death, and it is thought that Joachim and Anne did not long survive their Daughter's consecration. It seemed to St. Anne as if her heart were being torn from her body; she, as well as St. Joachim, felt something of the anguish with which Abraham, out of love for God, took the knife and raised his hand over his beloved Isaac's head. Their anguish was at its height, when they saw the heroic little Virgin leave their side and run swiftly up the last fifteen steps that led to the Temple, like a young turtle dove hastening to her nest. On arriving at the entrance, she turned to them and knelt to receive their blessing. And Joachim,

stretching out his trembling hands over her head, called down on her the benediction which from generation to generation had come down to him from Abraham. Anne weeping pressed her Child to her heart once more and exhorted her to practise piety towards God, obedience to her mistresses and respect to the priests and holy things, to be constant in prayer, to love the poor, to be humble and charitable to all. And Mary kept all these precious lessons in her heart and entered into the Temple even as the dove, in the days of Noe, entered the Ark at his call. Lastly her father and mother offered to God the victims they had brought; and, after having prayed for a long time for their beloved Child, sorrowfully and silently took the road back to Nazareth.

Practice. — You will advance in virtue more by the very smallest victory over yourself than by many hours spent in prayer. Try then to profit by every opportunity of conquering yourself, and make use of prayer to obtain the necessary strength.

PRAYER.

MY beloved Patroness, how far am I from resembling thee; out of love of God thou didst send far from thee the Child dearer to thee than life, and I cannot even make up my mind to sacrifice my very lightest

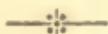
caprice. I would wish to be a Saint; but I sigh after a holiness which will not oblige me to renounce myself, to oppose my own evil inclinations, to mortify my senses and my heart. Such holiness as that is but a delusion. Good St. Anne, come to my aid; obtain for me from JESUS, through the merits of thine own sacrifice, that He may vouchsafe to change my disposition, so that I may take pleasure in that which has hitherto been most bitter to me, and find naught but bitterness in that wherein I formerly took pleasure. May the love of God enable me to bear those sacrifices by means of which I may learn to put off the old man and put on the new; our Saviour, JESUS-CHRIST, who, out of love for me a sinner, chose the Cross in preference to tasting any human joy.

Example.

AMONGST the numerous pilgrims from the diocese of Rennes who formed part of the large pilgrimage to St. Anne d'Auray, July 9th, 1876, was a young girl named Augustine Crosnier, an orphan of twenty years of age, a seamstress by trade. Three months previously the poor girl had met with a fall and had fractured her arm in two places. In vain had two physicians tried to reduce the fractures, her state was most alarming. Three open sores had formed, one in the palm

of her hand, one at the end of the arm and one in the armpit. Gangrene had commenced, and on the eve of her departure on the pilgrimage, her confessor had been obliged to leave the confessional and hear her confession in a more airy locality.

The doctor who had attended the poor girl shrugged his shoulders when he heard any allusion to the possibility of her being cured. On the Sunday morning, the young girl made a fervent Communion at the Sanctuary of St. Anne and, after her thanksgiving was ended, she approached the fountain reciting prayers on the way. She plunged her arm into it, with full confidence, and after having immersed it for about two minutes, she felt an extraordinary sensation as if life were returning to her limb. Shortly afterwards, as if by enchantment, commencing at the fingers and gradually working up to the shoulder, a complete cure was effected. No trace of swelling or gangrene remained nor any mark or scar of the three sores above mentioned; only there was a little black spot, perfectly painless, remaining on each finger-nail. Many thousands saw her arm white, fresh and rosy as a baby's and this in singular contrast with the other arm which was red and tanned through exposure to the sun.



NINETEENTH DAY. — Consideration. How St. Anne spent her time.

THE Saints are not of a different nature to us; like us they have a soul stained with original sin and clothed with flesh which, for them also, is a fertile source of temptation as well as of suffering and misery. Like other men, they are born in ignorance and with every evil inclination to evil, like other men, they are subject to the necessity of eating, drinking and sleeping; they have the same duties to perform towards God, towards themselves, towards their neighbours and in order to succeed in fulfilling these duties, they have the same means at their disposal, divine grace. They have sanctified themselves while performing the very same actions as we perform but by avoiding in those actions all excess, error, imperfection; and they have succeeded in doing this by making a better use of grace than we have ever done. God has given them to us as models, so that we may take courage from their example and walk in the same path, saying to ourselves as St. Augustine did: "What such an one could do, why can I not do?" But even amongst the

Saints, there are some who are better adapted than others to serve as an example to the faithful of all classes : these are they whose life had nothing extraordinary nor brilliant in it, and whose perfection lay in doing the commonest actions in the most perfect way. Such in particular was St. Anne. Her life was just that of a good and pious mother of a family. Let us visit her house in spirit, and let us see in what manner she sanctified each one of her days, and let us learn from her how to regulate our lives. St. Anne's first action on waking was to elevate her heart to God, therein following the example of her ancestor, the holy king David, who cried to the Lord : " O God, my God, to Thee do I watch at break of day. For Thee my soul hath thirsted, my flesh trembles at the thought of Thee." She commenced everyday by fervent prayer, seeking thus to draw down heavenly blessings on herself, her husband and her Daughter. She knew well that a day without bread was preferable to a day without prayer. Indeed, is it not written : " Blessed are ye that hunger for ye shall be filled." On the contrary, woe to the soul that prayeth not : it is like earth which is not watered, which can only produce thorns and thistles destined for the fire ; such a soul becomes overgrown with the weeds of vicious habits ; the serpent of sin taketh delight therein. Now the morning

is the fitting hour for prayer. The soul is then calmer and purer; it is free from the cares and preoccupations which arise later on in the day and render prayer almost impossible. St. Anne also thought that if every human being is under an obligation to pray, a wife and mother is more particularly obliged to do so, and that there is no one to whom this sacred duty is more necessary. In fact whenever sickness or any other misfortune visits a house, it is she who has to bear the heaviest part of the burden. How many misfortunes might not be averted by the fervent prayer of a wife for her husband, of a mother for her child !

Practice. — Do you never omit your morning or evening prayer? Do you not say it hurriedly as a mere form? Reflect that you should thereby be giving food to your soul which is your most precious possession; pray with recollection, putting all else aside, as if you were alone on the earth with God, and that after your prayer you would die.

PRAYER.

GLORIOUS Mother of the Mother of God, thou didst rise to so eminent a degree of sanctity because thine was a life of prayer, because prayer was the very bread of your soul. I am miserable and remain so, because I either do not pray or pray badly,

or pray too little. Hasten then to my help and obtain for me the strength of coming forth from this state of tepidity and spiritual decay. Grant that I may look on prayer as my most urgent need ; so that I may more and more feel prayer to be the true element of life and immortality.

Ejaculation. — Beloved Protectress St. Anne, obtain for me from JESUS the great gift of fervent and constant prayer.

Example.

IN the summer of 1885, at the commencement of August, a young man named Fiset, arrived at St. Anne de Beaupré, from Springfield, Mass. U. S. For seven years his whole body had been covered with horrible wounds that no remedy had succeeded in healing. His right leg was curved through the severity of his sufferings, and this poor young man, who was only seventeen years of age, could not move without the help of two crutches.

He received Holy Communion and venerated the relic without experiencing any relief. On seeing this, a priest advised him to venerate the relics a second time. He did so, and the priest who presented them to him pressed them for a moment to his breast.

At this hallowed touch, the young man felt a most delicious and extraordinary sensation

pass through his whole being. For an instant, he appeared to be in an ecstasy. At that moment, his leg straightened and all his wounds were healed. He was cured, perfectly cured, and turned homewards walking as well as any one and in perfect health.

TWENTIETH DAY.—Consideration. How St. Anne spent her time (Continued.)

NEVERTHELESS, in every detail of her life, St. Anne strove to please her husband and make his life as happy a one as she could. She forestalled his every wish. She called him her lord as Sara had called Abraham. For she knew that woman had been created for man in order to aid him in bearing the burden of life. Therefore even if Joachim had not been a Saint, he would always have been happier in his own home than elsewhere.

During those few short years, that this holy Mother had the happiness of possessing Mary, she never deputed to any servant the task of awakening her of a morning, of dressing her, of hearing her say her accustomed prayers. Whilst bestowing the necessary care on the body of her Child, she occupied

herself principally with her soul, speaking to her about God with an unction that is only to be found in a Saint whose soul is the sanctuary of the Holy Ghost. The sweet Child would hang delighted on every word that fell from her Mother's lips and reap great profit from these maternal lessons. Anne wou'd speak to her, more particularly, of the promised Saviour, the expectation of whom filled every pious heart of the house of Jacob with joy; in this young soul she fanned the flame of love and zeal with which it was already on fire; she encouraged her to ask God to send down speedily the Liberator of Israel, the Desired of nations, so that He might give light to those who sat in the shadow of death. If it be true, as we are taught by the Holy Ghost, that there are Angels whose task it is to gather up to God the prayers of the faithful and offer them to God, how would they hasten to gather up those of such a Mother and such a Daughter! What graces must not these prayers have drawn down on themselves, on St. Joachim, on the people of God, on the whole human race. If Christian mothers only knew how to imitate their Patroness the great St. Anne, what good might they not do to their children, to all their family! But alas, the greater number of them neglect the sacred duty of seeing to their children's early training; they make themselves unworthy and

incapable of doing so through living habitually in sin; they even go so far as to corrupt those young souls by communicating their own vanity to them and scandalising them by their fits of anger, their conversations which are always frivolous and by far too often culpable. After St. Anne had acquitted herself of her duties as a wife and a mother, she turned her thoughts to the poor, the widows and orphans to whom she was likewise a mother. With her own hands she made clothes for them, she fed them from her table; she visited and consoled them in their afflictions, exhorting them to bear their sufferings with patience. Her words were like a fragrant oil healing their wounds, or like a fresh breeze breathing courage into their dejected souls. When she would leave some house where she had been bestowing her charity and consoling the afflicted, they would say: "Blessed be the Lord who has sent us this Angel of peace! She is rightly named Anne, which means grace, for words of grace flow from her lips as honey distils from the honeycomb; even to look at her is a blessing; she makes virtue appear lovely; would that she were never absent from us. Happy the man to whom this noble woman is wife! She lengthens his days by making his heart rejoice every day; she drives grief and care from his home." These visits were the only recreation which

our Saint permitted herself to enjoy; it was only on these occasions that she ever left her home, except on the Sabbath when she went to the Synagogue to listen to the Sacred Books being expounded.

In her house the repasts were simple and frugal; they were always preceded and followed by grace, and were seasoned by harmless and pious conversation.

The evening, like the morning, was consecrated to God by fervent prayer, which the two Saints prolonged far into the night, more particularly on days consecrated to penance or to the remembrance of some of God's great mercies. The divine praises were ever on their lips and like their ancestor the Royal Prophet, they were ever blessing God, both in adversity and in prosperity.

It was thus that the glorious Mother of Mary, and her spouse made themselves amiable in the sight of God and man, and sanctified their own souls. Thus should every Christian woman sanctify herself by a life of prayer, work, patience, retreat, modesty, submission and judicious care of her family. Thus only will she be happy in this life and lay up for herself that highest reward which virtue can meet with here below, that of joyfully beholding the approach of death: *Ridebit in die novissima.*

Practice. — If you desire your own sanctification, you will combine prayer with the exact accomplishment of the duties of your state of life, in a spirit of obedience to God, and will join to these the practice of charity, especially towards the suffering members of JESUS-CHRIST.

PRAYER.

HAPPY art thou, oh most holy Mother of the Queen of Heaven, at having so well understood the importance of life and the necessity of sanctifying every instant of it by the faithful performance of those duties which devolve on the wife and the mother. What a fearful judgment shall I be laying up for myself if I employ that time which Christ has paid for with His blood, in seeking after frivolous pleasures, in satisfying my cupidity, my vanity, my ambition ! JESUS has Himself warned us in His Gospel that making long prayers, retaining virginity, performing miracles will avail nothing in the attainment of eternal reward, if we do not add thereto doing the Will of God, which Will is clearly manifested to each one of us by the duties of our state of life, and by fulfilling the royal precept of loving our neighbour, which can be done in every state of life. Good St. Anne, obtain for me to understand and remember these great truths; may they henceforth be a light to light

my path, and the invariable rule of my conduct, so that every day of my life may, like thine, be filled with good works.

Ejaculation. — Dear St. Anne, may I sanctify every moment of this brief life by a pure intention, by prayer and fidelity to my duties.

Example.

IN the spring of 1883, a child of twelve years of age, named Joseph Laperrière, was attacked with softening of the spinal marrow, and, in the course of a few weeks, had become so weak that he could hardly make the slightest movement. I myself tried to guide his hand to make the sign of the Cross, but his hand could not be raised higher than his chest. The doctors pronounced the case hopeless and I was called in to administer the last Sacraments. His family invoked the aid of St. Anne by means of novenas, particularly during the month of May. During one of these novenas, the father received Holy Communion for his child's cure ; and a few minutes after his return home, he heard the child asking to get up. As he had not been able to do so for several months, his mother tried to dissuade him from making the attempt, but he replied that he was cured, and unassisted sat up in his bed.

The neighbours hastened to his bedside and on hearing of it, I hastened thither accompanied

by Dr. F—and we at once perceived there was a wonderful amelioration in his state. All the upper part of his body was completely cured. On attempting to make him walk, we however found him quite incapable of doing so. Another novena was commenced, the second or third day the child could walk on crutches, and on the last day he himself came, and in my presence, laid his crutches at the feet of St. Anne's statue. Ch. B—, Parish-Priest, Shawnegan, Sept. 19 1884.

This recital is accompanied by a duly witnessed doctor's certificate attesting the fact that, without supernatural aid, the child must inevitably have died.

TWENTY-FIRST DAY.—Con-	
sideration. — Widowhood and	
death of St. Anne. ~~~~~	

TIt appears that St. Joachim died very shortly after having consecrated to the Lord that which was dearest to him in the world, his only and beloved Daughter. The good St. Anne then dwelt alone in her house with some servants. We can easily picture to ourselves how she passed the remainder of her earthly pilgrimage, when we recal the example set by the beautiful and

rich Judith who, having become a widow after seven year of marriage, faithfully preserved the memory of her husband during a century, fasting every day, girding her loins with sack-cloth, living with her servants in the retirement of her house, only leaving it on feast-days to go to the Temple of Jerusalem.

At the same time as our Saint, there lived in the Temple another Anna, a prophetess who, as related by St. Luke, likewise passed her days and nights in fasting, watching and uninterrupted prayer for her people, by begging of God to hasten the coming of the Redeemer who had been promised to Abraham. It can hardly be doubted but that the Mother of Mary equalled, at any rate, these two celebrated women in fervour and holiness. She continued then to divide her time between prayer and the care of the poor and afflicted, and devoted herself to these good works with the more ardour and generosity, since she hah now the free disposal of her time and means.

According to St. Paul, let us here remark how every Christian widow ought to pass her time. If children remain to her, she is obliged to devote herself to the care of them; but if she has remained alone, she should profit by this solitude to give herself up to prayer and other exercises of piety, and to good works. In this way the violets of

her widowhood will be no less agreeable to God than the lilies of virginity.

The principal object of this holy widow's prayers was always her Daughter, her beloved Mary; for our Saviour has said : "There where our treasure is, there will the heart be also;" and what treasure had this happy Mother except Mary? By her prayers she called down heavenly dews on this virginal soil, disposing it more and more for bringing forth the noble scion of Jesse, the expected Saviour. And yet, it appears, St. Anne never had the happiness of beholding Him on the earth; like her worthy spouse, she was to wait for Him in the place where the just of the Old Law were held captive until the consummation of the work of Redemption. Thus after having ploughed and sown his field, the labourer dies before the harvest, consoling himself with the thought that his children will reap the fruit of his labours! I leave you, dear readers, to imagine how precious in the eyes of the Lord was the death of these two elect, what consoling thoughts softened the bitterness of it, what help was obtained for them in this last passage, by the prayers of Mary who, even at that tender age, always infallibly obtained what she prayed for.

Joachim and Anne, blessed amongst all married pairs, happiest of the patriarchs, hasten now to die in peace; hasten to

Abraham's bosom, there to await the promised Saviour, whose coming has been hastened by your holy life and desires and by your good works. Ye it was who gave to the world that spotless Virgin from whom He was to spring like a lily from its verdant stalk, and since it was your merit that obtained the Mother from God, your merits also contributed to obtaining the Son's arrival on earth. If the father of the faithful felt a thrill of joy when he learnt the Incarnation of the Son of God, what transports of delight will be yours when you learn with what flesh He vouchsafed to clothe Himself! Glorious ancestors of our Saviour God, the evening of your day has overtaken you and you are about to rest from your labours, but soon shall rise for you the dawn of that day which shall have no ending!

PRAYER.

PRECIOUS in the eyes of the Lord, says the Psalmist, is the death of his Saints; but evil is the death of the sinner. My powerful protectors, Joachim and Anne! What death can I look forward to after so many sins and so little penance and good works? Since death is generally the echo of past life, how much ought I not to fear for mine! But relying on your powerful intercession with JESUS and also with Mary and Joseph, the protectors of the dying, I dare to

hope for the supreme grace of a holy death. From this very day, I wish to commence preparing for it by fleeing from sin and the occasions of it, by reforming my life, by fervent prayers, by wachfulness over myself, by exact obedience to the director of my conscience. In particular I take the firm resolution of never closing my eyes in sleep with a mortal sin upon my conscience, and of every night making an act of preparation for this passage from life to eternity which even the just look on as so formidable. It is to your prayers that I look for the strength necessary to enable me to be faithful in keeping my resolution.

Ejaculation. — Joachim and Anne, obtain for me the grace of graces, that of final perseverance and a good death.

Example.

SIX merchant vessels, having six hundred sailors on board and being heavily laden, set out from an Irish port towards St. Malo. The weather seemed to be favourable and all seemed to augur a prosperous voyage. Towards the middle of the Channel however the weather changed. The sky became overcast, the wind blew furiously from every quarter, the lightening darted incessantly through the sky, the thunder rolled, the waves were lashed into fury and threatened to engulf

the vessels. The sailors despaired of ever reaching land. After two whole days of this fearful strife, in which the vessels had lost their masts, the waves engulfed them with their crews and merchandise. Seven sailors only had the happiness of reaching land after undergoing great hardship. All seven were from Ushant and had loudly invoked St. Anne at the moment that their vessel foundered.

Captain Sylvester Jounin, being assailed by a furious tempest, had likewise despaired of safety. He had already seen three vessels near him swallowed up by the waves; his mainmast was broken, his hold was filling with water, his exhausted sailors could no longer work. There was no one who could plunge to stop the leaks of the ship which, far from the shore and from all help, seemed about to go down. The only hope was in Heaven and with one voice the crew invoked St. Anne. Even whilst they were praying the tempest was appeased and they were able to steer for land.

In the official reports, there are at least forty equally remarkable escapes recorded. In some cases vessels that had lost all their rigging and were nearly broken up by the rocks they had been dashed against, were saved from complete shipwreck, contrary all expectation. In other cases, shipwrecked sailors escaped death by clinging to spars that

floated to land, whilst others were picked up by passing vessels whilst they were invoking St. Anne.

TWENTY - SECOND DAY. —

Consideration. — St. Anne in Limbo.
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HE subterranean place to which the holy souls of Joachim and Anne descended was doubtless a somewhat sad abode, since they could not there enjoy the sight of God. However, for our two holy spouses there were some happy days. The first was that of St. Simeon's arrival. We may be allowed to imagine that each time that a justified soul arrived amongst them, the Saints who were already in Limbo would go to meet it and ask about its life on earth, and how it had merited a place among the elect. We may well imagine the rejoicing of this venerable assembly, composed of all the just who had lived upon earth up to then, when the glorious prophet announced to them that he had had the happiness of seeing the Saviour, of holding Him in his arms, of blessing His Mother and Foster-father?

It was then that, in the words of JESUS-CHRIST, Abraham's heart was filled with joy,

which joy was shared by Isaac, Jacob, Moses, Samuel, David, by all the prophets and all the Saints from the father of all men downwards. When the first transports of joy were over, and all had offered their congratulations to the happy soul still embalmed with the embraces of the heavenly spouse, they asked the name of the Virgin who had given birth to the Redeemer. "This admirable creature," he replied, "this Woman blessed amongst women, is called Mary ; she is your daughter, venerable Joachim and most blessed Anne ! And I know not on which most to felicitate her, whether on having been chosen by God for that high dignity which places her next in honour to her Son throughout the universe, or on the virtues which made her worthy of that choice." Words cannot paint the happiness, the admiration, the delight of our dear St. Anne, and of her worthy spouse, on hearing this, nor their boundless gratitude to God. They were overwhelmed with the felicitations of their own immediate ancestors from the time of Adam and Eve, and also by those of the other Saints. It is related that a father once died of joy on seeing his son return a victor from the Olympic games. And yet what reward was there for this victory? An olive crown that would be faded ere evening. The crown of divine maternity, which the Holy Ghost had placed on the head of

Joachim and Anne's Daughter assured to her unto all eternity, the happiest and most glorious destiny, of which a creature was capable. Doubtless had her parents been mortal, they would have died of joy on so suddenly learning this amazing news.

Some years later there arrived Zachariah and Elizabeth, the happy parents of St. John the Baptist. They caused an immense increase of happiness to the father and Mother of the Virgin Mother, by relating the prodigies performed in their favour and in that of their blessed son by the presence and words of Mary ; John having been delivered from original sin, sanctified and filled with the spirit of prophecy even from his mother's womb, whilst to Elizabeth herself and Zachariah had been made known the mystery of the Incarnation !

But how lovingly did not our two Saints, a little later on, welcome St. Joseph when they learned from him that he was their blessed Daughter's husband as well as the legal and Foster-father of the God who had vouchsafed to be born of their race ! And what sweet emotions did not that holy patriarch awake in their hearts, when he made known to them the details of all that had passed during the mystery of the Annunciation , as well as afterwards at Bethlehem ; and then related the whole of the hidden life of JESUS !

Practice. — Love to recall to mind the mysteries of the Redemption by reciting the holy Rosary, by making the Way of the Cross, by being present at the holy sacrifice : amidst the troubles and trials of this world there is nothing so consoling nor so sanctifying.

PRAYER.

“THE earth is filled with desolation,” exclaims the prophet Jeremias, “because no one thinketh in his heart.” Who indeed could give way to pride, that source of all the evils which lay the earth desolate, if they would but sometimes think of the birth of the Son of God in a stable? Who would allow themselves to be seduced by the pleasures and goods of this world, if they closely studied the Master of the universe in His Agony, bound, scourged, spit upon, dying on a gibbet? Who would not feel attracted to heavenly things on considering the same JESUS gloriously ascending to Heaven, declaring that He is going there to open its doors and prepare a place for us? My beloved Protectors, Joachim and Anne, I have much to reproach myself with on these heads, for up to now I have neglected these means of perfection. I will profit better by them in future ; I will pass no day without meditating at least for a short space of time on the Passion of JESUS,

that grand school in which the Saints have learned the science of salvation. Obtain for me a spirit of compunction, of prayer and of renouncement, without which these touching mysteries will make no impression on my heart.

Ejaculation.—St. Anne, obtain for me the love of JESUS crucified.

Example.

EDIFYING *death of a sinner, through the intercession of St. Anne.*—For nearly forty years my father had fulfilled none of his religious duties, when suddenly his health became affected and the doctors pronounced his illness dangerous. His sufferings increased rapidly and, although he sighed for death to terminate them, he showed no signs of conversion. To the frequent requests we made him to allow a priest to be sent for, he would only reply : *Later on, not just now.* Seeing the rapid progress of the illness, I persuaded my father to wear a relic of St. Anne around which I had inscribed : *Good St. Anne, convert my dear father and do thou thyself prepare him for death.* I then commenced a novena to St. Anne and made a pilgrimage to St. Anne de Beaupré where, meeting with the good nuns the Sisters of Charity of Quebec who were making a pilgrimage with their orphan-boys, I asked them to join their fervent prayers

to mine to obtain the conversion of one so dear to me. I heard Mass, received Holy Communion, venerated the relic and promised to make known the grace I should have obtained by St. Anne's intercession, in the *Annals of St. Anne*, so sure did I feel of success.

On returning home, I found my patient very suffering and very much preoccupied. The next day a priest, a friend of the family, called accidentally and finding my father very ill, urged on him the necessity of losing no time in making his peace with God. Although he could not obtain the sick man's positive consent, he withdrew and went in search of a confessor. That afternoon the confessor arrived and shortly afterwards my father made his confession in a most edifying manner. The next morning he had the happiness of receiving Holy Communion as well as the last Sacraments, he himself joyfully repeating the pious prayers and ejaculations suggested to him and recommending himself to the good prayers of those who were present. After three weeks more suffering, borne with wonderful patience and resignation and offered to God in reparation, my dear father breathed his last peacefully.

May his sincere repentance and confidence in God's mercy be accepted and win for him a place in Heaven, where, in conjunction

with thousands of other grateful clients of St. Anne, he may proclaim that the good St. Anne is never invoked in vain !

Annals, November 1885.

TWENTY-THIRD DAY.—Con-
sideration. Interview of Jesus
with Joachim and Anne in Limbo.

WE yesterday tried to represent the joy of St. Anne and her husband on learning the glory of their Daughter who had been honoured by the divine maternity. We would like to day to speak of their transports of delight on seeing the adorable soul of our Saviour Himself arrive at the moment of his death. But words are powerless to paint this scene ! By faith we know that the soul, which was always united to the person of the Word, deigned to descend into the prison of the elect to announce to them their redemption and their approaching entry into Heaven. Try to picture to yourselves their adoration, their songs of love and gratitude on learning from Himself at what a price He had purchased them. After having announced all these wonderful tidings to the assembled Saints, we may well believe that JESUS who was so affable to all and

Whom a few days afterwards, when He had risen, we find giving the name of brothers even to those who did not believe, and speaking familiarly to the pious women who had gone to His tomb in order to embalm His body, we may well believe, I say, that JESUS, who was so good to all, spoke at great length with His dear St. Joseph and with the father and Mother of His beloved Mother. What delight must have filled their hearts on hearing themselves addressed by Him, their Saviour, their God, by the sweet name of father and Mother! What tender compassion they felt when He related to them in detail all the scenes of His dolorous Passion, from the garden of Gethsemani to Golgotha! They seemed to feel all the anguish of His Agony, all the blows that had fallen on Him in His scourging, and the wounds of the thorns and nails which had pierced His adorable Body. "How dear has our salvation cost Thee, dear Lord!" said they; "what love hast Thou not shown for unworthy sinners! Can it be possible that children of Abraham have had hearts so hard, so depraved as to hate and persecute Thee, and take away Thy life? And Thy Mother, Lord JESUS," St. Anne must have added, "how could she support such anguish? Where was she, Lord, during Thy sufferings?" "Near to me, her great love gave her strength to remain by me to the very

last. The sight of her grief was my chief suffering. I beheld her pale, cast down, not even able to relieve her heart by weeping. And she is still on Calvary, at the foot of the Cross, awaiting the taking down of my Body by some faithful friend, so as to embrace and kiss my lifeless remains and place them in the tomb. One thought alone consoles me, which is that through the virtues she has exercised to day, she has enhanced her merits to such a degree, as neither the Angels, nor the Cherubim, nor the Seraphim, nor even herself or any other created spirit, except my own, is in a state to understand. And henceforth her glory will be in proportion to these merits, as will also be the power of her intercession in favour of those for whom I have shed my blood! Compassionate then the sorrows of your beloved Daughter, but rejoice with Me, at the glory she has acquired and of which you will soon be the happy witnesses."

At length, on the third day after His death, towards the hour when the first rays of the sun began to gild the domes of the Temple of Jerusalem, the soul of JESUS bid farewell to the illustrious assembly of the elect, again to be united to His Body, until the fortieth day thence, when He bid them meet Him on the Mount of Olives, thence to wing their way triumphantly to Heaven in His company.

Practice. — When you make the Way of the Cross, show a tender compassion to JESUS and Mary in their sorrows and testify lively gratitude to them for their devotedness to our salvation. These sentiments are most agreeable to them, as they have frequently revealed to the Saints, and will draw down numerous graces on you here below and will merit for you a rich reward in the next life.

PRAYER.

JESUS, true Son of God ! It is thus then, that Thou hast loved a vile creature, the most ungrateful of sinners; this was the price Thou didst vouchsafe to pay to deliver him from hell !

Blessed be Thou for this great mercy, dear Lord ; and blessed be Thy divine Mother who being animated by the same love, consented to Thy immolation and shared all Thy humiliations and sufferings. JESUS ! Mary ! in return for so much goodness I beseech ye to accept all those acts of thanksgiving and love which have been offered Thee by all the elect in Heaven and all the just who are still in exile here below. Why cannot I burn with love for you ! Why cannot I expire of grief and love at your feet ! Glorious patriarch St. Joachim, and thou, beloved St. Anne, obtain for me some sparks of that

pure love for JESUS and Mary with which your hearts were on fire ; would that I could love them in the future as much as I have offended them in the past !

Ejaculation. — Good St. Anne, obtain for me a faithful remembrance of the Passion of JESUS.

Example.

FOR the last ten or twelve years, the diocese of St. Hyacinth has sent an annual pilgrimage to St. Anne de Beaupré, and in the year 1884, there were two, one on July 9th, the other, July 16th. At both of these the miracles and favours obtained were innumerable. I do not speak only of spiritual favours, though they were exceedingly numerous, since, for obvious reasons, these cannot be fully entered into, but I speak of corporal infirmities of every description which were cured miraculously. I will relate the case of Mons. Malo, a native of the parish St. Damas, who left his two crutches in the church of St. Anne de Beaupré. Three years ago this man was working in the United States when he was the victim of an elevator accident and had his legs broken in several places. For a long time he was under the doctor's care, and since then could only drag himself along miserably by the aid of two crutches. Having

arrived at St. Anne's, he approached the altar-rail to receive Holy Communion and placing his crutches inside the rail, he said interiorly : "Good St. Anne, I give you my crutches and if you do not cure me I will have to walk on my hands and feet." This was his prayer and profession of faith. After receiving Holy Communion with the greatest piety and recollection, he rose to his feet entirely unassisted and walked away with the greatest ease, his legs having been completely cured.

TWENTY- FOURTH DAY. —
Consideration. Joachim and Anne
ascend to Heaven with Jesus.

ATHE great and beautiful day of our Saviour's Ascension arrived at last; the prison gates were opened to the souls of the just; they thronged forth like a flight of birds escaping from the net which had imprisoned them. " Wheresoever the body shall be, there shall the eagles also be gathered together," JESUS has said. With what loving eagerness did these holy souls hasten to the Mount of Olives, where JESUS, their only love, was awaiting them! What joy for them, and more particularly, what joy for St. Joachin and St. Anne, to be able

to gaze on the beauty of His risen body, and to behold the rays of light which emanated from His wounds! What joy for them to see beside Him Mary, their beloved Daughter, the glorious Virgin whose life had been renewed by His resurrection! And when Jesus had given His last recommandments to His disciples and blessed them, He began ascending towards Heaven and with Him there ascended all the myriads of patriarchs, of prophets, of the just of all ages, the first-fruits offered to God by the human race. And whilst ascending to the heavenly realms, they sang in chorus, "Hosanna to the Son of David, glory to Him who hath redeemed us with His precious blood and drawn us forth from the well where there was no water! Princes, lift up your gates and the King of glory shall come in." — "Who is the King of glory"? demanded the Angels. — "It is the Lord, strong and mighty, the Lord mighty in battle, the Lord of hosts." And at these words the gates of Heaven were thrown open.

And then there burst on the eyes of Joachim and Anne, a ravishing spectacle which all the delights of eternity will never efface from their remembrance. On a raised throne blazing with rays of glory, was seated the Ancient of days, the Eternal, the Father of all. Standing around Him, the Dominations, the Powers, the Virtues, the Cherubim and the

Seraphim, veiling their faces with their wings and filled with a holy fear, sang: "Holy! holy! holy! the Lord God of hosts; the heavens and earth are filled with His glory!" Now, so soon as the Son of Man, He who was the Son of Mary, the divine Offshoot of Joachim and Anne, had arrived before the throne, the Eternal, opening wide His arms, pressed Him to His heart, saying : " Thou art my Son, my first-begotten ; sit Thou on my right hand till I make Thy enemies Thy footstool." Then, on a sign being given them, all the Angels, Archangels, Thrones, Virtues, Principalities, Dominations, Powers, Cherubim and Seraphim came in their choirs, to prostrate themselves before JESUS, saluting Him as their King and their God, crying out: "Worthy is the Lamb that was slain to receive power and honour and glory for ever and ever." What a happiness would it not be for a poor peasant to see his son crowned king of a vast empire and surrounded by the homage of the lords of the land ? And yet what is an earthly kingdom but vain show, a source of endless trouble ! Its possessor wields a power more imaginary than real, which can neither ward off suffering and sorrow nor delay his death a single moment. How immeasurably greater then must have been the happiness of the two holy spouses on seeing their Grandson recognised by the Most High as His only

Son, proclaimed King of kings and adored by millions and millions of the princes of the heavenly courts! And next to the beatific vision, seeing their JESUS, loving Him and beholding His glory will eternally be their greatest delight and happiness.

Practice. — Rejoicing in the happiness and glory of JESUS-CHRIST is a most meritorious act of charity, and one strongly recommended by the Saints. Pious souls are the more called on to practise this disinterested love, since it is indispensable for attaining Heaven.

PRAYER.

MY sweetest JESUS! I rejoice more in the supreme felicity which Thou dost enjoy, and wilt eternally enjoy than in all the happiness that may ever be mine in time and in eternity. My greatest happiness, my beloved Redeemer, is knowing that Thou art perfectly happy and that Thy happiness is infinite. Reign then over my soul, dear Lord, I give it entirely to Thee; do Thou take possession of it for ever : may my will, my senses, my faculties, everything in me be subject to Thy love, and in this world be only employed at Thy good pleasure and in Thy glory.

Glorious ancestors of my JESUS, St. Joachim and St. Anne, intercede for me with Mary, with JESUS; obtain for me the grace of

loving God, not only because of His goodness to me and the happiness to which I aspire, but also and above all, because He is infinitely good in Himself and, through His divine perfections, worthy of infinite love.

Ejaculation. — St. Joachim and St. Anne, obtain for me that I may love JESUS not only for the benefits I expect from Him but still more for Himself.

Example.

DURING the pilgrimages from St. Hyacinth to which we drew attention yesterday, another remarkable miracle was worked in favour of Hermine Lavoigne, of the parish of St. Alexander. From her childhood, and she was then forty years of age, she had been so afflicted with scrofula that she could only walk on crutches and could never kneel down. She was carried to the pilgrimage. On July 10th, she was in the church of St. Anne de Beaupré when she felt great suffering working through her limbs. After receiving Holy Communion, she felt herself cured. After having made a long thanksgiving, she left the church quite unassisted and without her crutches. On her return to the boat, she employed her time in thanking the good Saint and telling her friends and relations of the great mercy and grace that had been

accorded her. Since her return to her own parish, she has continued being able to kneel and to walk considerable distances.

TWENTY-FIFTH DAY.—Con-
sideration. St. Joachim and St.
Anne witness Mary's arrival in
Heaven.

ST. Stanislas Kostka always manifested a great desire that his death might occur shortly before the Feast of the Assumption, so that he might be present at the heavenly celebration of that glorious day. He asked and obtained this grace through the intercession of St. Laurence. If then the anniversary of that great event causes such great rejoicing in Heaven, that the elect experience an increase of happiness which, in the words of the above mentioned young Saint, is as a fresh Paradise within Paradise, what can we think of the very day itself when this Queen of all hearts made her solemn entry there in body and soul? And, if this day was such a glorious one for all the inhabitants of Heaven, what must it have been for the two Saints who had been deemed worthy of being her parents?

After her divine Son's Ascension, Mary had

but languished on earth, and it was only her submission to the divine Will which had enabled her to continue to dwell here and to calm those loving transports which might, at any time, have severed the frail bonds that held captive her pure body which was, so to speak, spiritualised by divine love. The Angels and blessed were burning with the desire to behold her amongst them, that she might take possession of the throne destined for her. It seemed to them as if something was wanting even in the beauty of Heaven until she should have arrived. As for Joachim and Anne, they had so ardent a desire of seeing their blessed Daughter glorified that, whilst accepting the Will of God Who still retained her in exile, it seemed to them as if their happiness, immense though it was, would be incomplete until her arrival.

Yielding at length to so many ardent desires, the Lord permitted that death, or rather love, should sever the chains of the illustrious exile; and, when after a momentary separation from her body, her pure and holy soul was again united to it and had glorified it, JESUS gave the signal for her triumph. Accompanied by a countless multitude of Angels, He went to meet her, says St. Bernardine, and taking her by the hand, took His flight with her to Heaven. What a marvellous spectacle then met the eyes of the blessed Anne and

her glorious spouse! Their Daughter, incomparably more beautiful than the Seraphim, completely eclipsed the natural sun by her brilliance, for she was clothed with the glory of the sun of righteousness. Supported by her divine Son, she soared gently towards the heavenly dwellings, beautiful as the dawn which gilds the clouds with its earliest rays, fragrant as the aromatic incense that exhales in the temple.

All hearts were drawn to her, and, although the Angels were dazzled by her beauty, they rejoiced in it and would willingly have still further enhanced it, even at their own expense if it had been possible. All of them pressed around her to gaze on her again and again and drink in the sweet odours of her virtues. On beholding her approach, those Angels who had remained in Heaven asked: "Who is she that cometh up, fair as the moon, sweet and comely as Jerusalem, terrible as an army set in array?" And those who surrounded her replied: "It is Mary, our Queen, the Mother of our King JESUS!" When the sacred procession had arrived in Heaven, Joachim and Anne beheld the Son of man presenting their beloved Daughter to the Eternal Father, who, tenderly embracing her, crowned her Queen of the whole universe. Then all the choirs of Angels approached to offer her their homage and fealty; then the Saints drew near,

greeting her as their co-redemptrix and their Mother. And when, in their turn, her most blessed parents approached, what feelings filled their hearts? In what terms can they have expressed themselves? "Our Lady! blessed be God for having given Thee to mankind; blessed be He for having vouchsafed to be born of thee, to deliver us from sin and death! Blessed be He for having chosen us, all unworthy as we are, to have given thee existence! Happy was the day when thou wert born in our house! And now, Mary, we shall be no more separated from thee; we shall always behold thee, thy happiness will for ever increase ours. Blessed for ever be the Lord Who by casting His eyes on thee has made us the happiest of parents." "And blessed be ye also, revered father and best-beloved Mother," would Mary reply, "blessed be ye for ever for having obtained my birth by your prayers and thus having given me that existence which enabled me to fulfil the highest destiny to which a creature could be called to fulfil, and also for having obtained for me so many graces of predilection! Blessed be ye for all the tender care with which ye surrounded me; blessed be ye that, notwithstanding your great love of me, ye didst consecrate me to the Lord. Next to Him, ye shall be eternally the dearest objects of my grateful love."

Pious reader, we leave you to ponder on these ineffable subjects ; your own heart will say more to you than can be expressed by our words which are all unworthy of so sublime a theme.

Practice. — Like her divine Son, Mary specially favours those who not only implore her aid in time of need, but also love her with a pure and ardent love and rejoice in her happiness.

PRAYER.

MY sweetest and most amiable Mother Mary, I rejoice in thy happiness and glory more than in all the favours thou canst grant me; and I bless the Lord for having made thee so beautiful, so holy, so lovely ; I rejoice that He loveth thee more than all His other creatures together. Why cannot I love thee as thy greatest servants have loved thee, as St. Bernard, St. Stanislas, St. Philip Neri, St. Alphonsus ! Why cannot I even surpass them and be the foremost among the hearts that love thee ! If my desires are acceptable to thee, do thou accomplish them, for thou canst do so. Blessed parents of our lovely Queen, if ye cannot always obtain for me the temporal favours I demand, ye cannot refuse to pray for me when I call on ye to obtain for me the inestimable gift of the love of JESUS

and Mary. Obtain for me this love and I shall be satisfied.

Ejaculation. — St. Joachim and St. Anne, obtain for me that, next to JESUS, I may love Mary above all.

Example.

A SISTER of Charity of Quebec writes (Jan. 12th, 1886) : One of my brothers, had left his family, his wife and his country to go, and like many others, seek better fortune in the United States. During the first years of his absence, he corresponded frequently with those he had left behind him, but gradually he neglected this duty till, at last, we had no news of him for ten years. Our greatest trouble was knowing that he was completely neglectful of all Christian and religious practices.

During the course of 1885, it was my privilege to be frequently at St. Anne de Beaupré and I profited by it to pray fervently that our "prodigal son" might be restored to us. I felt so confident that my prayers would be heard, that I even fancied I might recognise my brother among the throng of pilgrims from all parts that flocked to the shrine.

My last pilgrimage was drawing to a close, but before leaving I went to bid farewell to the Saint and casting myself on my knees and

looking up at the numerous ex-voto offerings decorating the trellis-work around her statue, I said to her : "Good Mother, thou dost grant grace to every one; for three years I have been asking thee to find for me, my lost brother. Thou knowest that I am uneasy about his eternal salvation and yet thou seemest not to hear my one ardent prayer. Tell me, I beseech thee, whether he is still living." At that moment I seemed to hear an interior voice saying to me : " You shall know." I left with my heart at ease, for I was filled with hope. Judge of my surprise when, *the very next day*, I received a letter from a person perfectly unknown to me or my family, announcing that my brother was still living but was lying dangerously ill in a Protestant hospital in New York. Though rejoiced to hear of his being still alive, I felt the greatest uneasiness when I thought of his state of isolation, perhaps deprived of necessary care and attention, and still worse of his religious state. I again addressed myself to St. Anne, pleading for this poor lost sheep in danger of being eternally lost, if the good shepherd did not Himself cure the wounds of his soul and draw him into His own Divine Heart. Again St. Anne showed herself to be a loving Mother, and she so disposed of events that I was enabled to go myself to New York and removed my weak and dying brother to a Catholic hospital. After

my return to Quebec, the Rev. Jesuit Father to whose special care I had commended our poor Oliver, wrote me word that he had died in the best dispositions, reconciled to the God he had served in his youth.

TWENTY-SIXTH DAY.—Con-
sideration. St. Anne's faith and
hope.

HE worthy servants of the Saints are not those who content themselves with invoking their help in the time of trouble and need, but those who imitate them in the practice of those virtues which are most worthy of admiration.

And this admiration is a sure means of interesting the Saints in our favour. We have already, in several places, spoken of the virtues practised by our dear and good St. Anne ; the remainder of our month shall be devoted to a fuller consideration of them. We will begin by the theological virtues.

Faith is the foundation, the source or the root of all supernatural life and of all Christian virtue. It is the want of faith or the weakness of their faith which causes so many Christians of the present day to live as heathens. Faith, and the hope that springs therefrom,

were, according to St. Paul, the two virtues which shone the brightest in the Saints of the Old Testament. In fact, if these eternal truths are occasionally somewhat obscured to us, they must have been still more obscure to them, for JESUS-CHRIST had not yet come on earth to preach these truths to them.

Religion was then composed of shadows and figures, its sacrifices represented JESUS-CHRIST, but did not contain Him ; its sacraments, its ceremonies did not confer grace as ours do, but only served to awaken piety. Like us the people of those days looked to JESUS-CHRIST for salvation, like us they hoped for Heaven ; but, unlike us, they did not possess JESUS-CHRIST ; they had no Blessed Eucharist, that pledge and foretaste of Heaven on earth ; and also the gates of Heaven were shut against them. If, as our Lord JESUS-CHRIST says, a tree is known by its fruits, St. Anne's faith and hope must have been great indeed, since they bore such excellent fruit.

What was that fruit? It was Mary! For the greater glory of that holy woman and in order that the birth of the Mother of God might be attributed to her virtue rather than to any natural cause, so that the whole human race and JESUS Himself the chief of the human race should be indebted to her, divine Providence ordained that the blessed Anne should be barren like Sara, Rebecca, Rachel

and the mother of Samuel ; and the Holy Ghost inspired in her a lively desire of obtaining an offspring from the divine goodness, so that the noble and holy life of Abraham might be continued. But in vain did Anne pray, watch, fast, give alms; God seemed to be deaf to her prayers. Did Anne become discouraged ? No ; her confidence seemed to increase in proportion as her trial was prolonged, and as her prayers became the more fervent, the more did God apparently refuse to grant her petition. She thereby made herself worthy of an incomparably more excellent grace than the one she was asking for : she asked for a child as an heir to Joachim's name, she obtained a Daughter through whom she herself became heir of the benediction promised to Abraham, and Grandmother of the Saviour of men, of the Son of God.

Let us learn from this, in the first place, that when God delays granting our petitions, He does so out of His Goodness for us. Let us take an example, and for the consolation of pious souls, let us take it in the spiritual order. You have some notable fault, some weakness, some imperfection prejudicial to your progress in the spiritual life ; for many long years you have been asking God to deliver you from it, and He has not yet done so. Why ? For your greater benefit. This fault humiliates you,

disconcerts you, enables you to recognise your own powerlessness, the inutility of all your resolutions of doing better, if those resolutions are not aided by grace; this fault makes you pray, and consequently causes you to make many acts of faith and confidence; it strengthens these two virtues in you, putting them to the proof; it intensifies your hunger and thirst for righteousness. If God had at once granted your prayer, you might perhaps have attributed your victory to your own strength; now, the very slightest particle of pride would do you more harm than all your repeated falling into a fault which you detest and which humiliates you.

Let us also learn that a prayer worthily offered is always heard, as we are infallibly assured by JESUS-CHRIST, although not always according to our desires. St. Anne probably asked for a son, and God gave her a daughter. But in truth, was not this Daughter infinitely more worth to her and to us than the twelve sons of Jacob? Every prayer, that is worthily offered, is a means of eventually obtaining salvation and the graces necessary for attaining thereto. After we have prayed then, let us leave the Holy Ghost at liberty to amend our petitions, if He judges best so to do; and if, in the place of the milk and honey of temporal graces, which we have asked, He gives us the bread of the strong

man, i. e. some grace more beneficial for our eternal salvation, let us rejoice thereat. Now this is what always takes place when we do not obtain what we have asked for ; for our Saviour's promise assures us that an humble, confident and persevering prayer is always granted.

Practice. — One of the greatest graces we can ask of God through St. Anne's intercession is an unshaken confidence in the promises made by JESUS-CHRIST to prayer.

PRAYER.

REAT Saint, how far am I from resembling thee! I am so ready to lose patience and courage, to give up praying when God does not see fit immediately to grant my prayers! And this is why I remain in such misery and so poor in virtue. Prayer is the key of all the heavenly treasures, and I know not how to pray, because my faith is so weak and my wavering confidence fails me at the slightest delay. My powerful Protectress, come to my aid, grant that, trusting in the promises of JESUS-CHRIST, my confidence and fervour may be increased in proportion to the delay which it pleases God, in His goodness, to subject me to, that, like thee, I may obtain more than I dare ask for. Henceforth I desire constantly to recall to

mind that I was created for Heaven and not for this earth, not for time but for eternity ; that, consequently, what I ought to ask for above all, is the salvation of my soul, which salvation is assured to all who pray well and persevere in prayer.

Ejaculation. — St. Anne, obtain for me a lively faith and an unlimited confidence in the divine goodness.

Example.

PIERRE VAN TOMME, born at Botte-laere, near Ghent, living in Tournai, and employed in Casterman's printing-office, was struck with paralysis and became so completely helpless that he had to be waited on like a little child. In this lamentable state, he passed two years at the hospital and two others in his own house, after which he perceived some slight improvement in his right leg and arm. Aided by two crutches, he had managed to apply himself to some out-of-door occupations when, to add to his misfortune, he was attacked by an acute chest-affection, which lasted two years and was declared to be incurable by the physicians. During all this time, he had not been able to leave the house. Not knowing where to seek relief, he thought of returning to his native village, where St. Anne is specially honoured, and,

if possible, of making the circuit of the sanctuary dedicated to her. His desire to undertake this pilgrimage increased, and he, although three weeks previously he had received the last Sacremants, finally resolved on undertaking it. Taking his crutches and, aided by a friend, he arrived with great difficulty at the railway-station, where his wife took leave of him weeping, for she feared he would die on the road and that she would never see him again. He soon arrived at Ghent but how could he proceed to Bottelaere which was at two leagues distance? After three days of most painful efforts in dragging himself along, he succeeded in arriving there, on July 22nd, 1857.

We will here remark that the devotion to St. Anne at Bottelaere dates as far back as 1543, and its parish-priest writing to the Bollandists in 1727, speaks of the many and divers miracles there performed through her powerful intercession. A curious fact, worthy of remark, is that in spite of its great age, the holy statue has no signs of decay and, what is most singular, by passing a handkerchief over it, we can at any time attest that it is never defiled by a particle of the dust that is necessarily occasioned by the thronging of pilgrims and the necessary cleaning of the church.

Nor has the devotion to St. Anne in Belgium in any way diminished with the lapse of years. In the year 1860 at Alost and at Bottelaere, a magnificent jubilee was celebrated in her honour, amid crowds of people who flocked there from all parts of Flanders.

About twenty years ago, the town of Ghent built a superb basilica under the invocation of St. Anne, and in Antwerp, the Redemptorist Fathers celebrate Mass in her honour every Tuesday, at which there is always a large concourse of the faithful. To return to Van Tomme. From July 22nd until the following Sunday, he fasted rigorously, only taking a little milk for nourishment. His intention had been to visit the church the following Tuesday, in order to hear the Mass which from time immemorial has always been celebrated there every Tuesday in honour of St. Anne. But having learned on the Saturday that the following day was St. Anne's day, he changed his mind. On the Sunday morning he made one last effort and taking his crutches and aided by his friends, he arrived at the church, where at the sight of the miraculous statue of St. Anne, he felt a shivering in all his limbs. Hardly had he seated himself than he felt himself growing worse and worse, and he changed colour to such a degree that those present hastened to his assistance. Not being able to understand what was the

matter with him, Van Tomme thought his last hour had come. In the meanwhile the Mass had begun and suddenly he heard a voice of extraordinary sweetness whisper in his ear : *Walk without your crutches.* He asked one of his friends, who it was that had spoken to him. The latter, seeing no one, begged of him to be silent. The thought then occurred to Van Tomme that the voice which he had just heard must be St. Anne's and begging the Saint to repeat her words and tell him what to do, he again heard the same voice saying a second time : *Walk without crutches.* Van Tomme at once took his crutches and hastening to the statue of St. Anne, deposited them at its feet and, returning unaided to his seat, threw himself on his knees, a thing he had not been able to do for ten years. Every one present at the High Mass witnessed this miracle and many were so impressed by it that they wept and sobbed. After the Mass the venerable parish-priest, Rev. G. Van der Maeren, sent for Van Tomme to the sacristy : " *Father*" were his first words, " *I am cured ! JESUS, Mary, what have I done to deserve such a favour ?*" In the afternoon, Van Tomme returned to the church to Vespers and every day of the novena he attended Mass, walking quite upright and with great facility. Thousands of people flocked from all quarters to ascertain the reality of this miraculous cure.

On August 4th, Van Tomme returned to Tournai in perfect health.

TWENTY-SEVENTH DAY. —

Consideration. St. Anne's love for
Jesus-Christ. ~~~~~

GNSTEAD of considering in a general manner St. Anne's love for God, let us more particularly study her devotion to the person of Our Lord JESUS-CHRIST. We have already said that JESUS was the great, the principal object of devotion to the Saints of the Old Testament, as well as to those of the New. They were justified by faith, by confidence in the JESUS to come, even as we are justified by our faith, our confidence in the JESUS Who has come. Just as we read His life in the gospel, they read it in the prophets ; and the consideration of His humiliations and sorrows was their chief incentive to advancing in virtue. By faith Moses, when he was grown up, denied himself to be the son of Pharao's daughter, rather choosing to be afflicted with the people of God, than to have the pleasure of sin for a time. This too was the case with all the just of those times, and particularly with St. Anne, the glorious Grandmother of JESUS.

With what pious sorrow would St. Anne read these word of Isaias : " Christ shall grow up as a tender plant, as a root out of thirsty ground." — " There is no beauty in Him nor comeliness ; we have seen Him and there was no sightliness that we should be desirous of Him." — " He was the most abject of men, a man of sorrows and acquainted with infirmity." — " Surely, He hath borne our infirmities and carried our sorrows, and we have thought Him as it were a leper, and as one struck by God and afflicted. " — " He was wounded for our iniquities, He was bruised for our sins." — " By His bruises we are healed. " — " All we like sheep, have gone astray, every one hath turned aside into his own way, and the Lord hath laid on Him the iniquity of us all." — " He was offered because it was His own will. " — " He shall be led as a sheep to the slaughter ; and shall be dumb as a lamb before his shearer and He shall not open His mouth. "

JESUS, the mysteries of His life, the benefits conferred by Him, His humiliations, His sufferings, such are the ordinary topics of David's psalms : the Saviour Himself affirms it in the gospel. We can hardly doubt that St. Anne, who took such delight in these sacred songs, penetrated their meaning by the assistance of the lights which the Holy Ghost imparted to her. What then must have been her sentiments when she read these complaints

of our Redeemer to His Father: "My God, my God, why hast Thou forsaken me?" — "My God, I have cried unto Thee and Thou hast not heard me." — "I am a worm and no man; I am the reproach of men and the outcast of the people." — "They have pierced my hands and my feet, they have numbered all my bones." — "They parted my garments among them, and upon my vesture they have cast lots." — "They have given me gall to eat and in my thirst they gave me vinegar to drink." — "My heart has become like wax melting, my strength is dried up, Thou hast brought me down to the dust of death." — In the legal ceremonies and sacrifices, Anne found again what she had read in the sacred Books. She saw our Saviour in the paschal lamb, in the two lambs that were immolated every morning and evening in the temple, in the scape-goat on whose head were laid every year the sins of the people and which was then sent forth into the desert to become the prey of the wild beasts. She well understood that the blood of an animal could not purify man from his sins, that the blood of a God-man alone could do this. With what ardour then did she not hasten His coming by her prayers and penances! With what piety did she not take part in the paschal feast, in which she seemed to be feeding on the flesh and blood of the divine Lamb! And when she was at

Jerusalem, with what love did she not assist at the sacrifices which prefigured that of Calvary !

Faithful soul, happier than St. Anne, you can really possess JESUS-CHRIST. You know all that He has done and suffered for you, you can daily be present at the holy Sacrifice, which is not a mere figure, but a substantial renewal of that of the Cross ; each day you can partake of His Flesh, drink His Blood, receive His Divine Person in your heart ! Every day you can speak alone with Him in the churches. How totally unworthy of your divine Patroness will you be if you feel naught but indifference for these august mysteries ! How can she love you and listen favourably to your prayers, if you bestow but scanty affection on Him Who here below was the object of her thoughts and affections ?

Practice. — Take every means of increasing your devotion to JESUS crucified, to JESUS on our altars as a Victim, to JESUS present in the tabernacle, to JESUS, the Bread of Life. Take pleasure in making the way of the Cross, in being present daily at Mass, in visiting the Blessed Sacrament, in receiving Holy Communion. Often ask St. Anne to obtain for you the grace of performing these holy devotions with great fervour. Believe me, she will thereby be more disposed to listen to your prayers for temporal favours.

PRAYER.

HOW ashamed ought I to be at my indifference towards a God who died for me, and Who, out of love for me, remains ever present on our altars ! That very excess of Thy goodness, my JESUS, which ought to fill my heart with burning love, only seems to increase my tepidity : wert Thou less lavish, I might, perhaps, be more desirous of Thy presence. St. Anne, my gentle Patroness, intercede for me, miserable sinner though I be, so that my stony heart may be softened, my icy heart melted, and that at the thought of the crib where JESUS was born, of the Cross on which He died, the altar on which He is daily offered, of the tabernacle where He remains ever present, I may feel myself impelled to give Him love for love, to renounce myself and to live only for Him.

Ejaculation. — St. Anne, obtain for me great love towards our Lord JESUS-CHRIST.

Example.

REGINALDUS, the king of Hungary's chaplain, recounts having been witness in 1074 of the following prodigy. In a town of Hungary called Nissa, there lived a young nobleman named Emmerich who, having inherited great wealth from his parents, spent everything in crime and debauchery. Having

fallen into extreme misery and destitution through his dissolute life, he undertook a pilgrimage to St. James of Compostella, from his very childhood having had great devotion to that Saint, as well as to St. Anne. During his toilsome journey he was, on one occasion, completely discouraged at the consideration of his own unhappy position, and throwing himself on his knees, he burst into tears and begged God to pardon him, raising his hands to Heaven, and exclaiming: "My Father who art in Heaven, I have sinned against Thee and am not worthy of being called Thy son. Trusting in Thy infinite mercy, however, I beg of Thee to assist me in my great need; I promise Thee to change my life and henceforth to serve Thee faithfully until the hour of my death."

Hardly had he ended this humble prayer when St. James appeared to him in the guise of a pilgrim and urged him to have recourse to St. Anne: "For, said he, she is the mother of the afflicted and never refuses her assistance to those who invoke her. She will intercede for you with her Grandson JESUS and will deliver you from your sad state." The young man having asked in what way he could best honour St. Anne, received the following answer from the apostle. "Every Tuesday, with a contrite heart and great confidence you will recite three times the *Pater*

and *Ave* in her honour, and you will burn a candle before her statue." After saying these words, the apostle St. James disappeared.

The young man commenced practising this devotion, and, on various occasions during his journey, he experienced the effects of the special protection afforded him by St. Anne. At length he arrived at the court of the king of Hungary, where he obtained so advantageous an appointment that, in a short time, he amassed a large fortune. He then returned to his native city, paid all his debts, turned his house into a chapel dedicated to St. Anne, exhorted all his friends to place great confidence in this good Mother, and propagated the devotion of specially honouring her on the Tuesday. When at seventy years of age, he fell sick and his last hour approached, St. Anne appeared to him, accompanied by JESUS and Mary, and thus surrounded, he gave up his soul to his Creator.



TWENTY - EIGHTH DAY. —

Consideration. St. Anne's life of
penance.

PENANCE is the principal element of the Christian life. St. John the Baptist prepared men's hearts for the coming of JESUS-CHRIST by preaching penance; St. John himself prepared for his ministry by a thirty years life of penance. Before commencing His preaching, JESUS, Son of God though He was, passed forty days of most rigorous penance in the desert, and it was penance on which He laid the most stress in preaching. "Do penance, He said, for the kingdom of God is at hand." The word penance wounds the ear of the natural, the old man; for to him, penance means death, and he wishes not to die but to live, even if he drags us with him to the eternal flames. But we cannot listen to the promptings of the old-man, i. e. our sinful flesh: it was not for this that we were baptised. "At baptism, says St. Paul, our old man is crucified with Him that we may live to life everlasting." In this matter there is no middle course. We were conceived in iniquity and clothed with a flesh which is ever in revolt against the law of God.

Therefore we must either do penance, says our Lord, or perish everlastingily.

If you read the lives of the Saints, you will see that they were all much given to penance and we always picture them to ourselves as very mortified men. This virtue, too, was more especially practised by St. Anne. It is true that on this point also we are reduced to conjecturing the truth, but our conjectures amount to a certainty. Anne was pre-eminently given to prayer, as we have already seen, and as is proved by her sublime sanctity. Now, prayer goes along with mortification ; prayer unaccompanied by mortification is only an illusion, or at the least, is not long practised. Prayer is the cry of the soul, and sensuality is the cry of the flesh or the animal man : if the soul does not subdue the flesh by penance, it becomes sensual, carnal, it is weighed down and can no longer raise itself from earth to converse with God. Likewise the holy women Judith, Anne the mother of Samuel, Esther and Anna the prophetess joined perpetual fasting to the prayers which they offered up by day and by night, and it is but right to believe that the Mother of the Blessed Virgin Mary was in no way inferior to those illustrious Saints. It may well be said that a well-made prayer is in itself a mortification, and that fervent, persevering, continual prayer, like St. Anne's, is an

uninterrupted penitential exercise. Constant mental application to heavenly things is a powerful means of bringing the flesh into subjection, of overcoming its instincts, of forcing it to sympathise with the aspirations of the soul. Violence to ourselves must be done before we can remain for half-an-hour or an hour on our knees, motionless, our eyes closed or cast down, repressing all wandering and flights of the mind so soon as they are perceived. What then must it be to pass two, three, five, six consecutive hours in this exercise, and this not only occasionally, but every day of a long life, as many Saints have done and, as we can hardly doubt, St. Anne did? Nor must we imagine that the consolations they felt in their prayer, prevented their feeling the irksomeness of such constant restraint. Like other men, the Saints usually experience great aridity, dryness and desolation in prayer, as we are told by St. Alphonsus who had himself experienced it. Faithful soul, place yourself under the protection of your holy Patroness and resolve to enter courageously on this salutary way of penance. Whoever you may be, you have sinned, and sin has to be expiated here below or in another life. The sufferings here below, even the greatest austerities practised by the Saints, are as nothing in comparison with those of Purgatory ; and besides they gain merits ;

they help us to advance in interior virtue and draw down on us divine favours and heavenly consolations. But do not take fright : I do not wish you to practise the austerities of the Saints, but only those which are indispensable and which are :

Practice. -- I. Unless for some just reason and legitimate dispensation, observe punctually the fasts and abstinence imposed by the holy Church. II. Be courageous enough to impose on yourself some mortification on Fridays, Saturdays, on the eves of the feasts of Mary, and daily during the novenas which you make in honour of St. Anne. "Prayer is good with fasting and alms," as the Archangel Raphael told Tobias. III. Support patiently and uncomplainingly all the annoyances which you meet with daily; accept in the same way, as if sent by God, all the affronts, unjust treatment, persecution which men make you suffer. IV. Frequently make acts of contrition for your past sins. V. Lastly, whatever may be the state of your soul, whether you be joyful or sorrowful, experiencing consolation or a prey to dryness and distaste, be always faithful in the discharge of all your devotional exercises, neither diminishing nor abridging them, whatever effort it may cost you, and being always on your guard against voluntary distractions.

PRAYER.

REAT Saint ! Thou didst join severe penance to admirable innocence of life; and I who have so often offended God and deserved Hell, I hardly even know the meaning of the word penance. What confusion for me and what folly if I leave the rigourous expiation of my sins to a future life, whilst I might have obtained pardon for them here by means of much less suffering ! Nor can I dispense with penance without exposing myself to eternal damnation ! My powerful Protectress, I stand in urgent need of thy help in this matter. Aid me, I pray thee, to commence at once those practices which are indispensable to Christian mortification, such as the observance of the prescribed fasts and abstinence, the abandonment of all pleasures which are forbidden, dangerous, or useless to my bodily health, patience in the troubles of this life, perseverance in prayer and pious exercises, notwithstanding the dryness and distaste I may feel for them.

Ejaculation. — St. Anne, obtain for me a spirit of compunction and the courage to do penance.

Example.

A Sister of Charity, Quebec, writes as follows : For thirteen years I had been suffering from dyspepsia when, in the winter

of 1881, I was confined to the infirmary for two months. The stomach was so much affected that the roof of the mouth swelled up, and at length an abscess forming there, my sufferings were most acute. The doctor's lancet gave me relief from this abscess, but I remained with a constant spasm that tormented me for a whole year. In the month of March, 1882, I had to return to the infirmary, for the spasm had become still more persistent and gave me no rest either day or night. I felt that my strength was nearly exhausted and I had even been advised to prepare for death. I then made a solemn promise to St. Anne that in return for my cure, if she would but grant it, I would (with my Superior's permission) make a pilgrimage to St. Anne de Beaupré, and if, at the end of a year the improvement continued, I would make the miracle known in the *Annals*. I then took a spoonful of the water of St. Anne's fountain, and with all possible faith ejaculated : "Good St. Anne, I pray thee to cure me." Hardly had I uttered the invocation when the spasm ceased. It was then nine o'clock at night and I fell into a peaceful sleep which lasted eight hours. The next day I was perfectly well and could even go out without fatigue. Ever since then I have enjoyed excellent health.

TWENTY-NINTH DAY.—Con-	
sideration. St. Anne's life of retire-	
ment and recollection. ~~~~~	

 OVE neither the world nor the things which are in the world, for all that is in the world is the concupiscence of the flesh and the concupiscence of the eyes, and the pride of life. " If any man love the world, the charity of the Father is not in him." Thus speaks St. John. Nothing then can be in greater opposition to Christian holiness and eternal salvation than the love of the world, the pursuit of its pleasures and the practice of its maxims. This is why before being admitted to baptism we have to renounce them. " The world hateth me, " JESUS-CHRIST has said: how then can we love the world? JESUS-CHRIST has cursed the world on account of its scandals, for there is scandal in everything appertaining to it: its maxims, its customs, its amusements, its fashions, its conversations; how then can we take pleasure in it? If we frequent the world, we thereby show that we share its tastes, desire to share its amusements, and conform to its customs; now the whole world is seated in wickedness, says St. John, which means that it is under

the dominion of the devil. It was for this reason that all the Saints, even those of the Old Testament, fled from the world; they lived retired from it; some in the deserts, says St. Paul, some in caves or hollows of the earth; they passed their life in poverty, anguish, privations, scorn, persecutions, rather than breathe the vitiated atmosphere of that cursed country called the world.

St. Anne and her blessed spouse, like all the Saints, like JESUS, Mary and Joseph later on, lived in the greatest retirement, carefully avoiding all wordly assemblies; and this is the very reason why we know so few details of their holy life. They were like the sober-hued violet which, sheltered by its own leaves, fills the neighbouring woods with its perfume, or like the stream which, flowing through solitary places, is never disturbed by the foot of the wayfarer and incessantly mirrors the pure skies. Or like the chaste turtle-dove that penetrates into the thickest depths of the woods to hide her nest and her innocent offspring. They held communication only with the poor, the sick, the afflicted, to console them in their sorrows, to relieve their wants, and to inspire them with hope. What had they to ask of the world? They loved God with their whole heart, and they possessed Him; and what can be wanting to those who possess God? Does not God contain

everything that is good, as He said to Moses, and outside of Him that containeth everything that is good, what good can be found?

Faithful soul living in the midst of the world, far be it from me to advise you to desert the post assigned you by Providence, to leave your business, your house, to forsake your children, nor, if you are still young, to enter religion without having any vocation for it. But if you cannot leave the world, I exhort you to follow St. Anne's example and to live in the world as a stranger to it. In order to do this you must, in the first place, hold the maxims of the world in horror. If the world say to you: "Young people will be young people," that is, every sort of folly may be indulged in at that age, recall to mind that the maxim of the Holy Ghost is: "It is good for a man to have borne the yoke of the Lord from his youth, when he is old, he will not depart from the paths in which he has walked during his younger years." If the world say to you: "We must stand up for our rights and not allow ourselves to be trodden underfoot," you should reply: "JESUS has said: Love your enemies, do good to them that hate you, and ye shall be the children of your heavenly Father who maketh His sun to rise upon the just and upon the unjust." If the world say to you:

"We must do as others do, we must not make ourselves singular, nor need we live in the world like hermits," remember that the Holy Ghost says: "The number of tools is infinite; many are called and few are chosen; broad is the way that leadeth to destruction, and many there are who enter by it ; strait is the way that leadeth to life, and few there are who find it." If, therefore, I wish to save my soul, I must do differently to what others do, I must be somewhat singular, never say as the worldly says: "One cannot have too much of a good thing;" but remember what St. Paul says about those who wishing to become rich fall into the snare of the devil. Never say: "There is a man who is perfectly happy, for he has everything he wants, he is rich, honoured, flattered, and is always amusing himself"; this would be contradicting JESUS-CHRIST Who has said: "Blessed are the poor, blessed are those who weep, who hunger and thirst, who are persecuted." Do not say: "God is good and will pardon me yet this one sin more," or: "I mean to be converted later on," for if God is good, He is also just; He has warned you to lose no time in being converted, and has not promised you any to-morrow. If you wish to save your soul in the world, you must flee from certain worldly amusements, such as balls, and licentious plays, and you must

avoid all companionship with the dissipated and irreligious. When questioned by the Curé d'Ars, the devil replied: "I am all round a ball like a wall," meaning thereby that he did as he pleased with those who were taking part in it. In order to save your soul in the world, you must also avoid adopting any fashion of dress that is the least immodest (no matter how generally adopted it may be), and you must refrain from reading anything licentious or against the Catholic faith. Lastly, if you wish to save your soul in the world, you must tread underfoot all human respect and learn never to blush at doing right. Besides this is the only means of being respected. You are known to profess being pious, so what will be thought of you if you are seen eating meat on an abstinence day, or smiling at some speech that offends against religion or modesty? You will be thought utterly deficient in strength of mind. Protestants, Jews, freemasons are not ashamed of their ways of thinking, and should you be ashamed of the true religion? JESUS has said: "He that shall deny Me before men, shall be denied before the Angels of God."

PRAYER.

MY beloved Patroness, St. Anne, the Apostle has warned me that the world is but a stage on which every one appears for

a moment to play a more or less brilliant part, and then vanishes for ever ; and he thence concludes that those who use this world should be as if they used it not. What folly then to attach oneself to things which are not only transitory, but which, by their seductions, can imperil our real interests, those which will not pass away ! But I stand in need of grace to enable me to resist the pernicious influence of the maxims, customs and examples of this perverse world ! It is by thy intercession and that of thy blessed spouse St. Joachim that I hope to obtain this grace. Do thou and he vouchsafe to watch over me for the glory of JESUS and Mary.

Ejaculation. — Good St. Anne, pray for me, that I may obtain the grace of triumphing over human respect.

Example.

A BBÉ Linchaud, the founder of St. Anne's College and formerly a missionary at Bay Chaleur, relates the following :

" On the evening of St. Anne's day which had been a day of great fatigue, I was sleeping soundly when suddenly I was awakened in some strange manner and I distinctly heard a voice saying to me : 'Three of your brethren are in danger of perishing if you do not hasten to their aid by interceding for them with her who is always called the good St. Anne and

in whom they have the greatest confidence." The voice ceased, but its tones had been so entreating and melodious that sleep was banished from my eyelids for the rest of the night, and whenever I recall the circumstance, I feel a similar emotion to that which I then experienced.

Immediately on receiving the warning, I made a solemn promise that the next morning, I would sing a High-Mass in honour of St. Anne, for the safety of my dear parishioners. Next morning, I learned the following particulars from those who had been miraculously saved from death and who had arrived during the night.

Three Indians, two men and a woman, were crossing in a bark-canoe from Iracadie to Ristigouche and had arrived at the middle of the bay, opposit Caraquet, very late at night. A squall sprung up and their frail boat was upset. Being thus thrown suddenly into the water, these unfortunate creatures at first sank to the bottom, and on regaining the surface found themselves separated from one another and from the canoe. On perceiving their danger, the woman called out to her companions : " Let us pray to the good St. Anne and she will save us." Hardly had she uttered these words, when the canoe righted itself and drifted towards them so that our travellers, who had also got nearer together,

were enabled to resume their places in it. Having been so miraculously saved, they gratefully acknowledged that they were indebted for their safety to Her whom they had invoked, and they too promised a grand Mass in honour of their Benefactress.

The following Sunday, I related this wonderful escape to my Indians and invited them to show their gratitude to St. Anne by coming to the two High-Masses which were to be sung the following week in her honour. The abundance of tears which they shed showed me what a tender devotion these children of the forest had for St. Anne and how desirous they were of testifiyng their love to her. I would frequently profit by these dispositions when I wished to persuade them to make the sacrifice of some passion or bad habit ; I had only to say to them : " By indulging in anger, in drunkenness, in vengeance etc., you sadden the heart of good St. Anne, and show that you do not love her." These words generally sufficed for obtaining extraordinary conversions. "



THIRTIETH DAY. — Consideration. The charity practised by St. Anne.

UR God is a God of charity, according to St. Paul; and according to St. John He is Charity. "God so loved men that He gave His only beloved Son for them," JESUS has said, and JESUS Himself assures us that He loves us even as His Father loves Him; and the proof He has given us of this love is His having laid down His life for our redemption. Our holy religion is one of charity; everything in it preaches charity: Baptism, by which the Father adopts us as His children; the Eucharist, in which the Son feeds us with His own flesh and blood; Confirmation, in which the Holy Ghost comes to dwell within us, to teach us to call God our Father and pray to Him with filial confidence, and also to be the pledge of our heavenly calling; the Holy Sacrifice, in which JESUS-CHRIST daily renews in our favour that oblation which He once made of Himself on Calvary; the teaching of the Gospel which our divine Master reduces to one simple precept, that of fraternal charity. Hence it evidently ensues that whosoever loveth not his neighbour

may perform the most wonderful works, may give all his fortune to the poor, may even shed his blood for the honour of God's name, and yet be not counted worthy of the name of Christian.

Need we say that charity was St. Anne's pre-eminent virtue? How, otherwise, could she have become the Mother of her who calls herself the Advocate, the Hope, the Refuge of sinners, the Consoler of the afflicted? How could she have been found worthy to become the Grandmother of the God of charity, of Him who hath so loved us as to give, not His riches, but His own blood? To be all this, must not St. Anne's heart have been filled, perfumed with charity? What was it that made her plead day and night for the coming of the Redeemer? Was it not her love for men and her desire of their salvation? And doubtless, it was through these very desires that she in conjunction with her holy spouse was judged worthy of giving to the world the Mother of the Redeemer. Mary was the reward of their love for their neighbour and their zeal for the glory of God. And now that she is in Heaven, does not this good Saint continually show us how dearly she loves the members of JESUS, more especially those who put confidence in her? Who can count the number of the lame she has made to walk, the blind to whom she

has restored sight, the sinners whose conversion and pardon she has obtained, the despairing to whom she has given fresh hope, the families at variance whom she has reconciled, the wives, mothers, widows she has comforted in their affliction ? This power, which is attested by so many wonderful favours, has been accorded to her as a reward for her charity, and so that, now she is in glory, she may satisfy the tender and generous instincts of her heart. For God, Who in Hell punishes each sinner through the particular sin he is suffering for, in Heaven loves that the reward He bestows on His elect shall be analogous to the virtues they have practised on earth.

Ye, devout souls, who honour this great Saint, if you wish to be dear to her and obtain what you ask of her, you must try to resemble her in your love of your brethren. In the first place you must be on your guard against transgressing this virtue. Therefore,

I. Never bear malice against any one. JESUS CHRIST has told us that we should be reconciled with those we have offended, before bringing our gifts to the altar, or else our gifts will not be accepted. St. Anne also rejects the prayers of the resentful.

II. Never be envious, St. Paul says that through Baptism and Holy Communion we become members of one body ; now, one of the

members ought not to grieve but to rejoice over whatever happens for good to another. Satan gave the first example of envy, and the envious being his progeny, St. Anne will not count them as her spiritual children. III. Never give scandal. The thief steals money; the assassin kills the body ; those who give scandal rob the soul of grace and kill it; they render useless the blood of JESUS-CHRIST, His life, His passion, His death. How can the Grandmother of JESUS-CHRIST look on such with a favourable eye ? IV. Let there be no disputes, nor squabbling, nor abuse, nor evil-speaking : all these things are in opposition with St. Anne's beloved virtue, all these things displease her and, more or less according to their gravity, disincline her to listen to the prayers offered her.

But doing no harm to others is not sufficient, you must aid them in their needs and sorrows, according to your means, if you wish St. Anne to aid you. If you yourself are not poor, like St. Anne, you must love to give to the needy: you will thus, says JESUS-CHRIST, make to yourselves friends who will open Heaven to you and you will have the all-powerful St. Anne as your friend, mother and special providence in Heaven. Whatever your fortune or state of live may be, you can, like St. Anne, visit the sick, console the afflicted, give good advice, reconcile those

estranged from one another, edify by a grave, modest, gentle, Christian deportment. By these various means you will infallibly win the good graces of your beloved Patroness and those of Mary and JESUS.

Practice. — When you make a novena to St. Anne, join alms to prayer.

PRAYER.

GLORIOUS St. Anne, how canst thou be otherwise than overflowing with tenderness towards poor sinners like myself, since thou art the Grandmother of Him Who shed His blood for them, and the Mother of Her whom the Saints call the Advocate of sinners ? To thee, therefore, I address my prayers with confidence, vouchsafe to recommend me to JESUS and Mary, so that at thy request, they may grant me remission of all my sins, perseverance, the love of God, charity towards all mankind, purity of body and soul and the special grace (name it) of which I stand in need at this present time. My powerful Protectress, let me not lose my soul, but obtain for me that through the merits of JESUS-CHRIST and the intercession of Mary, I may have the happiness of seeing them, loving them, praising them to all eternity with thee and thy blessed spouse.

Ejaculation. — St. Anne, obtain for me the grace of loving God above all and my neighbour as myself.

Example.

FIVE years ago a postulant at the Novitiate of..... was attacked with severe haemorrhage of the lungs which led her to death's door. The doctors having pronounced her malady to be incurable, the young lady was sent back to her family and, two days afterwards, received the last Sacraments. The mother, who was a fervent Christian and very devout to St. Anne, promised Masses, a pilgrimage to St. Anne de Beaupré and an announcement of the cure in the *Annals of St. Anne*, if that Saint would but obtain for her the cure of her daughter. A novena was at once commenced, and that very evening the sick person, who had had no rest for five days on account of her terrible sufferings, fell asleep about nine o'clock and only awoke the next morning, when she found herself completely cured. To the great surprise of her family, she joined them at the breakfast table.

It is to St. Anne that she owes her present great happiness of being a holy nun.



THIRTY-FIRST DAY. — Con-
sideration. Practices in honour
of St. Anne.

N terminating the month which is consecrated to St. Anne, we will give our readers some rules to observe, in order that their devotion to this great Saint may be really useful and salutary. There are two questions to be answered : I. What favours may we be allowed to ask of God through St. Anne's intercession ? II. By means of what pious practices can we prevail on St. Anne to aid us ?

In reply to our first question, we will reply that it is a good and a pious custom to invoke the Saints, and particularly St. Anne, in order to obtain relief in our bodily infirmities, troubles and trials, to escape some impending calamity, to succeed in our worldly affairs. Our confidence, is most agreeable to God, since even in unimportant matters, it is based on faith in His goodness and in the power of the Saints. The holiest of mankind, too, have set us an example of applying to them. Among others we may see St. Francis of Sales having recourse to a relic of St. Apollonia in order to obtain relief from a violent

toothache which was preventing him from saying Mass. But there are some Christians who never think of having recourse to God and His Saints except when their temporal interests are at stake ; and this conduct is reprehensible. They forget that they have a soul to save, an eternity of blessedness to win ; that these earthly possessions, to which they are so attached, will sooner or later be stolen from them by the robber called Death ; and that, no matter what means they may take, their carefully tended body will become food for worms.

A certain man gained a livelihood by catching snakes which he sold to an apothecary who extracted from them a substance known as theriac. One evening being very much fatigued with searching after them, he placed a jar full of living reptiles in his room and not noticing that the jar was not well closed up, fell into a deep sleep.

Towards midnight, being awakened by the buzzing of a large fly, he perceived that the snakes had crawled out of their jar and, attracted by the heat, were all around him in his bed ; his neck, arms, legs, chest were covered with these frightful reptiles, the slightest bite from which would cause his death, and a terrible death. Calling his servant, he told her—what? To drive away the importunate fly which was disturbing his

sleep. This being done, and saying to himself that to-morrow he must see to killing these snakes ; he once more placed his head on his pillow and fell asleep again. And what happened, you will ask me ? Just what was likely to happen : towards morning, the reptiles, having recovered from their state of torpor, attacked him with their poisonous bites and he died in horrible agony. What a madman ! how imprudent of him ! you will exclaim. — Most certainly, but are you any wiser ? For weeks, months, years perhaps, you have been living in mortal sin, in habits of blasphemy, of impurity, of hatred to your neighbour; your bad habits, your sins are so many vipers, any one of which might, if God so permitted, precipitate you into the eternal flames, and yet you live on quite tranquilly, you eat, you drink, you sleep, you make merry, you put off your conversion to an other day. To awake you from your fatal torpor, God sends you some sickness, some disastrous reverse of fortune, some cross or other. And your first care is to have recourse to St. Anne, begging her to deliver you from whatever is disturbing your fatal repose. Be not so mad ! so imprudent ! first ask her help to enable you to break asunder the chain of your passions, to rid you of those sins which are hourly exposing your soul to endless misery. Afterwards, if you

will, you can ask to be delivered also from whatever cross God has seen fit to send you for your greater good.

In your devotion to St. Anne then, your first thought must be the salvation of your soul, you must ask her to deliver you from sin, if you are in that unhappy state, or if happily this be not the case, to preserve you from it for ever and make you increase in the love of JESUS and Mary and in all the virtues necessary to your state of life.

But if you wish St. Anne to love and succour you in all your necessities, you must be faithful in honouring her daily. It is not necessary to make long prayers to her : a *Pater* and *Ave* devoutly recited in her honour will suffice, if you never omit them. There are some Christians who hasten to pray to the Saints and make pilgrimages to their shrines, whenever they are in any trouble, but forget them as soon as they have obtained relief in their necessities. Such devotion is but mercenary, self-interested. Neither God nor the Saints love ingratitude. Pray then to St. Anne at all times : in your necessities in order to obtain relief ; and after having obtained favours, continue to pray in order to show your gratitude, pray also for her aid in whatever trials the future may have in store for you and, most of all, pray that under her protection, you may attain eternal happiness.

I pray our great Saint to conduct you to it, and if my little work has been of any use to you, I ask you to offer a prayer that I, too, may attain to life everlasting. I, on my part, promise you a remembrance before God's altar.¹

Practice. — Fidelity in offering a short daily prayer to St. Anne, so as to attain to eternal glory through her intercession.

PRAYER.

CREAT St. Anne, grave indelibly on my heart and on my mind the words which have reclaimed and sanctified so many sinners: "What shall it profit a man if he gain the whole world and lose his own soul?" May this be the principal fruit of the pious exercises by which I have striven to honour thee during the month which is consecrated to thee. At thy feet I renew my resolution of invoking thee daily, not only for the success of my temporal affairs and to be preserved from sickness and suffering, but above all, that I may be preserved from all sin, that I may gain the victory over my depraved inclinations, and that I may succeed in working out my eternal salvation. My powerful Protectress,

1. May not the Translator also beg a remembrance in the pious prayers of all those to whom this translation may prove useful? G. M. Ward.

do not let me lose my soul, but obtain for me the grace of winning my way to Heaven, there, with thee and thy blessed spouse and glorious Daughter, to sing the praises of the most holy and adorable Trinity, for ever and ever.

Ejaculation. — Good St. Anne, extend thy maternal intercession to me and lead me to Heaven.

Example.

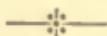
A MARRIED man from St. Vincent de Paul writes: My wife was taken ill some years ago. After having been attended by several doctors, her illness was looked on as incurable and her sufferings were terrible : she could not walk and from the knee to the ankle her legs were covered with wounds. Not being able to lie down on account of the feeling of suffocation brought on by that position, she had to remain constantly seated, suffering from such incessant thirst that she could not pass more than an hour without drinking. She had been in this state for nearly two years and a half, when the doctors despairing of her case, she placed all her hopes in St. Anne.

She undertook a pilgrimage to St. Anne de Beaupré, an undertaking which our relations and friends looked on as foolish and imprudent, saying she would die before arriving at

her journey's end. Filled with faith and confidence, she set off for St. Anne de Beaupré, and, having arrived there, was seated on a chair and carried into the sanctuary by myself and a charitable gentleman. She received holy Communion seated in her chair and then heard three Masses in thanksgiving. During all this time she felt no need of taking any beverage. After her thanksgiving, she remarked to me that she felt better ; she rose and went towards the sacristy and mounted the steps leading to it without any great difficulty. After having received the blessing of the parish-priest, she retraced her steps quite unassisted, and walking more and more easily. St. Anne had cured her ; and shortly afterwards all her pains left her, her wounds healed, the swelling disappeared and now she is perfectly well. — D. H. P.

We adjoin the certificate given by one of the physicians who attended this lady :

I, the undersigned, physician, certify to having attended Madame Paré from the end of the year 1877 to the commencement of 1880, without obtaining any satisfactory result. A month ago the same Madame Paré came to see me and appeared to be perfectly cured.
F. A. Germain M. D.





+ In te corbo ad altare dei. Ad: Domum qui sacrificat. uerat uerm meam.



Part the Fourth.

Pious practices in honour of St. Anne.

1. — Mass in honour of St. Anne
on Tuesdays.

BEGINNING OF THE MASS.

*In the name of the Father, and of the Son, and
the Holy Ghost. Amen.*

T is in the name of the most adorable Trinity and in order to render my deepest adoration to the three Persons that I am now present at the most holy and august sacrifice of the Mass.

1. Tuesday is consecrated to St. Anne, because tradition says that she was born and died on that day.

Divine Saviour, I join my intention to that of the minister of the altar who is about to offer Thee, the precious Victim of my salvation; inspire in me, I pray Thee, the same sentiments as would have filled my soul had I been present at the bloody sacrifice of Calvary. Blessed spouses, Joachim and Anne, the whole world, is indebted to you since, as says St. John Damascen, it was thanks to you that we can offer to God the most precious of all offerings, the Immaculate Virgin Mary, who alone of all creatures, is worthy of her Creator. Filled with confidence in your goodness, I beg of you to listen favourably to the prayers I am about to address to you during the holy sacrifice of the Mass, which in your honour I intend offering to your Grandchild JESUS, and it is through your intercession that I feel confident of obtaining the grace of..... which I come here to ask.

CONFITEOR.

I ACCUSE myself before Thee, my God, in the presence of Mary, the purest of virgins, and in the presence of all the faithful, of having sinned exceedingly in thought, word and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin and all the Saints to intercede for me. Lord, hear my humble prayer and vouchsafe to grant me

entire remission of my sins and of the punishment they have deserved.

AT THE KYRIE ELEISON.

O FATHER, Creator of our souls, have pity on the work of Thy hands. O Father of infinite mercy, have pity on us. Eternal Word, who didst vouchsafe to take our nature on Thee in the blessed womb of St. Anne's holy Daughter and for our salvation, to die an ignominious death on the Cross, I pray Thee to give me a share in the precious merits of St. Anne, of Mary, Thy holy Mother, and in Thy most grievous Passion. Beloved Saviour, sweet JESUS, have pity on me and forgive me my sins.

AT THE GLORIA IN EXCELSIS.

G LORY be to God on high and on earth peace to men of good will. We praise Thee ; we bless Thee; we adore Thee ; we glorify Thee. We give Thee thanks for Thy great glory, O Lord God, heavenly king, God the Father almighty, O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy on us. Thou who sittest at the right hand of the Father, have mercy on us. For Thou only art holy : Thou only art the Lord : Thou only, O JESUS-CHRIST, with the Holy Ghost art most high in the glory of God the Father. Amen.

PRAYER TO ST. ANNE.

O GOD, Who didst deign to grant to St. Anne the grace of becoming Mother of her who gave birth to Thine only Son, grant, in Thy goodness, that we may revere her memory and may also obtain the powerful aid of her protection. Amen.

PRAYER TO ST. JOACHIM.

O GOD Who, from amongst Thy elect didst choose St. Joachim to be the father of Thy well-beloved Son's Mother, we pray Thee that whilst we celebrate his memory, we may merit his constant protection. Amen.

AT THE EPISTLE.

MY God, Thou hast called me to the knowledge of Thy holy law in preference to so many others who are living in ignorance of the mysteries of the faith; with all my heart I accept the sacred truths taught us by Thy prophets and apostles. I receive them with the submission due to the words of a God, and I heartily rejoice in the fulfilment of Thy prophecies.

AT THE GOSPEL.

IT is no longer, O my God, the prophets and apostles who are instructing me, it is Thine only Son Whose word I am now hearing.

But alas! dear Lord JESUS, of what avail believing that it is indeed Thy word which I am now hearing, if I do not act in conformity with my belief? When I shall appear before Thee, what will faith avail me, unless it be accompanied by charity and good works? St. Anne, mirror of piety, obtain for me the grace of constantly living conformably to the faith of JESUS.

AT THE CREED.

I BELIEVE in one God, the Father Almighty; Maker of heaven and earth, and in one Lord JESUS-CHRIST, His only-begotten Son, equal to Him in all things, holy, powerful eternal, and God like unto Him; I believe that His adorable Son became man for our sake, that He suffered, died, rose again from the dead, ascended to Heaven, that He will descend thence to judge all men and will then for ever reign in eternal felicity.

I believe in the Holy Ghost, Who is God like unto the Father and the Son, proceeding from Them and sharing the same glory as They, the source of life, the author of man's sanctification and the light of the prophets. I believe in one Holy, Catholic and Apostolic Church, one Baptism for the remission of sins, and, trusting in God's mercy, I look for the resurrection of the dead and life eternal. Amen.

AT THE OFFERTORY.

FATHER of infinite sanctity, Almighty and Eternal God, although utterly unworthy of appearing before Thee, I dare to offer Thee this Host by the hands of the priest, uniting my intentions with those of JESUS-CHRIST my Saviour when He instituted this Sacrifice, and in which He is immolating Himself here for me.

I offer It in acknowledgement of Thy sovereign domain over me and all creatures. I offer It in expiation of my sins, and in thanksgiving for all the benefits Thou hast bestowed on me.

Lastly, I offer Thee this Sacrifice, my God, in order to obtain from Thee for myself, for my relations, friends and benefactors the precious grace of salvation, which can only be granted to us sinners in view of the merits of Him Who alone is just and Who has made Himself a propitiation for our sins. I recommend to Thee, my God, the whole Catholic Church, our Holy Father the Pope, our Bishop, all the pastors of souls, our sovereign and her family, all Christian princes and all their subjects who believe in Thee.

And thou, glorious St. Anne, who, having had the happiness of giving birth to the most blessed amongst children, the immaculate Mary, didst lovingly offer her to the most

holy Trinity, vouchsafe likewise to present to God this holy sacrifice which in union with the priest, I am now offering in thine honour, so that I may obtain the grace of ... which I ask through thy intercession.

AT THE PREFACE.

ALMIGHTY and Eternal Father, it is truly meet, just, and salutary that we should join with JESUS-CHRIST in adoring Thee continually. It is through Him that the angels praise Thy majesty; it is through Him that the virtues of the Heavens unite, with fearful joy, in glorifying Thee. Suffer us, dear Lord, to join our feeble praises with those of the divine powers, so that in concert with them, we may exclaim, in a transport of love and admiration: Holy, holy, holy, Lord God of Sabaoth, Heaven and earth are full of Thy glory. May the blessed in Heaven celebrate Thy praises; Blessed is He who cometh down to us, God and Lord like unto Him Who sendeth Him.

AT THE CANON.

WE therefore humbly pray and beseech Thee, most merciful Father, through JESUS-CHRIST Thy Son, our Lord, that Thou wouldest vouchsafe to accept these gifts, which we offer Thee for Thy holy Catholic Church and for all those of whom it is composed: the

Pope, the Archbishop, the clergy and all who profess the Catholic and Apostolic Faith.

We would also specially recommend to Thee all those for whom through justice, gratitude and charity we are bound to pray, as well as all those here present, and especially N. N. And that our homage may be the more agreeable to Thee, we unite it to that offered Thee by the glorious Mary, Mother of Thy Son JESUS-CHRIST, with that of St. Joachim and St. Anne, the ancestors of our divine Saviour, with that of all Thy Apostles, of the blessed Martyrs and all the Saints who together with ourselves compose the Catholic Church.

AT THE ELEVATION.

JESUS, Word Eternal, God and Man, I prostrate myself before Thee, adoring Thee in the most profound humility and consecrating myself entirely to Thee. I adore the Precious Blood which Thou didst shed on the Cross. Grant, O my God, that Thou mayest not have shed it uselessly for me, but that it may serve to purify and strengthen my soul to eternal life.

Blessed and praised, every moment be the most holy and divine Sacrament!

Plenary Indulgence, once a month, if recited daily; 100 days Indulgence, once a day, also

*when recited after each Elevation at Mass, and
at the ringing of the bell at Benediction, etc.*

CONTINUATION OF THE CANON.

WHEREFORE, we now offer unto Thy most excellent Majesty, of Thy gifts and grants, a pure Host, a holy Host, an immaculate Host, a Victim which it hath pleased Thee to bestow on us, Thyself, and of which all others are but the figure. Yea Lord, we offer Thee far more than the sacrifices and gifts of Abel, of Abraham and of Melchisedech, we offer Thee the only Victim worthy of Thine altar, Thine only and well-beloved Son JESUS-CHRIST.

May all those here present who participate sacramentally or spiritually in this Victim of salvation, be filled with all heavenly benediction.

May these benedictions descend also, O my God ! on the souls of all the faithful who have gone before us in peace with the Church, on the souls of N..... and on the souls which were most devout to St. Anne. Grant them, we beseech Thee, by means of this holy Sacrifice deliverance from their sufferings.

Vouchsafe also, most merciful Father, one day to admit us to the fellowship of Thy holy Saints Anne and Joachim, that we may love and praise Thee to all eternity. Amen.

AT THE PATER NOSTER.

HAPPY, indeed, are we, O my God, to have Thee for our Father ! What joy to call to mind that the Heaven where Thou reignest will one day be our dwelling ! May Thy holy name be glorified throughout the earth ! Do Thou reign absolutely over our hearts and our wills. Give daily bread to Thy children, both for their bodies and their souls. May we pardon others with all our hearts, and then Thou wilt pardon us our offences. Be with us in all the trials and temptations of this miserable life; and preserve us from sin, the greatest of all evils. Amen.

AT THE AGNUS DEI.

LAMB of God, offered up for us, have pity on us. Adorable Victim for our salvation, save us. Divine Mediator with God the Father, obtain from Him our pardon; bestow Thy peace upon us.

AT THE COMMUNION.

HOW happy should I be dear Lord and Saviour, were I among those happy Christians whose pure conscience and tender piety permits them to approach daily to Thy Holy Table !

What a boon would it be to me if at this moment I could receive Thee into my heart, to offer Thee my homage, to expose to Thee

my needs, to participate in the graces Thou dost bestow on all who receive Thee sacramentally ! But since I am unworthy of this favour, do Thou, O Lord, make up for that which is wanting in the dispositions of my soul ; do Thou forgive me my sins, for I heartily detest them since they are displeasing to Thee. Accept my heartfelt desire of uniting myself to Thee. Do Thou cast Thy merciful eyes on me and purify my soul, thus fitting me for receiving Thee into my heart ere long.

Whilst awaiting this happy day, I pray Thee, Lord, to make me share in those benefits which the Communion of the priest confers on all the faithful present at the holy Sacrifice. Increase my faith through the virtue of this holy Sacrifice, fill my heart with charity and love of Thee, so that I may no longer live but for Thee alone.

AT THE LAST PRAYERS.

MY God ! Thou hast offered Thyself a Victim for my salvation ; for Thy glory I, too, desire to become a victim ; spare me not, I beseech Thee. With my whole heart I accept whatever crosses it may please Thee to send me ; I will bless them and receive them from Thy hand, uniting them to Thine.

I go forth from these holy mysteries filled

with the determination of carefully avoiding the least stain of sin, particularly of that sin to which I am most easily tempted. I resolve to lose and suffer everything rather than to transgress Thy law.

AT THE BENEDICTION.

MY God, do Thou bless my good resolutions! Bless me and all here present by the hand of Thy priest, and may Thy blessing remain ever with us. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

GOSPEL OF ST. JOHN.

IN the beginning was the Word, and the Word was with God, and the Word was God : the same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made : in Him was life, and the life was the light of men ; and the light shineth in darkness, and the darkness did not comprehend it.

There was a man sent from God, whose name was John. This man came for a witness to give testimony of the light, that all men might believe through him. He was not the light, but came to give testimony of the light. He was the true light which enlighteneth every man that cometh into this world. He was in the world, and the world was made by

Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them He gave power to become the sons of God : to those that believe in His name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. **AND THE WORD WAS MADE FLESH** and dwelt among us ; and we saw His glory, as it were the glory of the Only-begotten of the Father, full of grace and truth.

PRAYER TO ST. ANNE AFTER MASS.

BLESSED Mother St. Anne, loving protectress of all who call upon thee, comfort of the afflicted, behold me at thy feet. Vouchsafe to take me under thy protection. To thee I recommend..... and I ask of thee to intercede for its successful issue with God and with Mary, thine all-powerful Daughter. Holy St. Anne, reject not my prayer; and with eternal gratitude I will repay the benefits I obtain from thee. Do thou also obtain for me the grace of one day being found worthy to sing the praises of God to all eternity, in company with thee and thy holy Daughter Mary. Amen.



II. — Devotions for Confession
and Holy Communion.

BEFORE CONFESSIO

In order to make a good confession it would be well to retire to some convenient place, either at church or in your own house, and there, placing yourself in the presence of God, say the following :

ACT OF ADORATION.

SUPREME and adorable Majesty, I believe Thee to be here present beholding me and listening to me ! I adore Thee profoundly ; I acknowledge Thee to be my God, my Creator and my sovereign Lord. I offer Thee the adoration which is due to Thee alone, and in all humility I prostrate myself before the throne of Thy infinite greatness.

EXAMINATION OF CONSCIENCE.

Represent to yourself that the confession you are about to make may be the last of your life, and prepare yourself as would a person on the point of death. Ask of God the grace to make a good confession and the necessary lights to know wherein you have offended Him.

PRAYER BEFORE THE EXAMINATION OF
CONSCIENCE.

A LMIGHTY God, Father of lights, Thou Who dost enlighten every man that cometh into this world, do Thou grant me the light to perceive the sins I have committed against Thee. Grant me, also, the love and sorrow wherewith to repent and detest my sins and the grace to declare them faithfully to Thy priest so as to obtain remission of them. — August Mother of God, ever merciful towards penitent sinners, all my hope is in thee, come thou to my assistance. My Guardian-angel, lend me thine aid, so that I may know of what I am guilty before God.— All ye Saints of Paradise, pray for me, so that I may perform worthy fruits of penance.

Sweetest JESUS, my God and my Saviour, I offer this examination of my conscience to the glorification of Thy divine justice, humbly trusting that Thou wilt grant me the grace of duly performing it with the intention of never again offending Thee. Come, O Spirit of truth, and grant me the light of Thy grace.

EXAMINATION OF CONSCIENCE.

SINS TOWARDS GOD : Omissions or negligence in our duties of religion ; irreverence in church ; voluntary distractions during our prayers ; want of attention ; resistance to

grace ; oaths ; murmurs ; want of confidence or of resignation.

TOWARDS OUR NEIGHBOUR : Rash judgments ; scorn ; hatred ; jealousy ; desire of revenge ; quarrels ; anger ; imprecations ; abuse ; slander ; raillery ; false reports ; injury to goods or reputation ; bad example ; scandal ; want of respect, of obedience, of charity, of zeal, of fidelity.

TOWARDS OURSELVES : Vanity ; human respect ; lies ; thoughts, desires, conversations and actions against purity ; intemperance ; anger ; impatience ; useless and sensual life ; idleness in fulfilling the duties of our state of life.

PRAYER AFTER THE EXAMINATION.

GOD of infinite goodness, I acknowledge that my sins are more in number than the hairs of my head. I have sinned against Thee and preferred vile creatures, empty honours, or miserable pleasures to loving and serving Thee. I sincerely repent of having thus offended Thee and am resolved, by Thy grace, never to offend Thee more.

O Supreme and just Judge of the living and the dead, Thou Who knowest and seest all, even into the depths of my heart, how can I appear before Thee, thus covered with sin ? Have mercy on me, my God, have mercy on me ! I detest my sins with my whole heart, out

of love for Thee. Reject me not, O my God, now that I repent of having offended Thee.

On preparing to enter the Confessional.

Be Thou, O Lord, in my mouth and in my heart, so that I may make a sincere confession of my sins. Do Thou also be in the mouth of the minister to whom I am about to address myself, so that he may apply the Blood of JESUS-CHRIST to my soul, healing its wounds and rendering it impregnable to the attacks of the enemy of my salvation.

PRAYER AFTER CONFESSION.

MY beloved JESUS, what benefits hast Thou not bestowed on me ! By the merit of Thy blood which has flowed on my guilty head, I have been pardoned all my sins. I thank Thee for Thy great mercy to me, a miserable sinner, and trust that one day in Heaven, Thou wilt permit me to sing the praises of Thy mercy to all eternity. Though I have hitherto so frequently lost Thee, yet henceforth I desire to do so no more, and I am sincerely resolved to change my life. Thou dost deserve all my love, and I desire to love Thee with my whole heart and never again to be separated from Thee. I here renew my promise to prefer death to offending Thee anew. I resolve and promise to flee the occasions of sin, specially ... and to take the

necessary means (here determine on them) of avoiding falling again into them. My JESUS, Thou knowest my weakness, give me the grace of being faithful to Thee until death, and of always having recourse to Thee in time of temptation.

Holy Virgin Mary, assist me; since thou art the Mother of holy perseverance, all my hope is in thee. Great Saint Anne, intercede for me and obtain for me the grace of perseverance.

PRAYERS BEFORE HOLY COMMUNION.

MY beloved JESUS, true Son of God, Who didst die for me on the Cross in a sea of sorrows and ignominy, I firmly believe that Thou art present in the most holy Sacrament; and for this faith I am ready to give my life.

My dear Redeemer, I hope by Thy goodness and through the merits of Thy blood, that when Thou dost come to me this morning, Thou wilt inflame me with Thy holy love, and wilt give me all those graces which I need to keep me obedient and faithful to Thee till death. O my God, true and only lover of my soul, what couldst Thou do more to oblige me to love Thee? Thou wert not satisfied, my Love, with dying for me, but Thou wouldst also institute the most holy Sacrament, making Thyself my food, and giving

Thyself most closely to such a miserable and ungrateful creature. Thou dost Thyself invite me to receive Thee, and dost greatly desire that I should receive Thee. O infinite Love! A God gives Himself all to me! O my God, O infinite Love, worthy of infinite love, I love Thee above all things; I love Thee with all my heart; I love Thee more than myself, more than my life; I love Thee because Thou art worthy of being loved; and I love Thee also to please Thee, since Thou dost desire my love! Depart from my soul all ye earthly affections; to Thee alone, my JESUS, my Treasure, my All, will I give all my love. This morning Thou dost give Thyself all to me, and I give myself all to Thee. Permit me to love Thee; for I desire nothing but Thee, and nothing but what is pleasing to Thee. I love Thee, O my Saviour, and I unite my poor love to the love of all the Angels and Saints and of Thy Mother Mary, and the love of Thy eternal Father! O that I could see Thee loved by all men! O that I could make Thee loved by all men, and loved as much as Thou dost deserve.

Behold, O my JESUS, I am now about to draw near to feed on Thy most sacred Flesh! But my God, who am I? And Who art Thou? Thou art a Lord of infinite goodness, and I am a loathsome worm, defiled by so many sins and who have driven Thee out of my soul so often.

Lord, I am not worthy to remain in Thy presence ; I ought to be in Hell for ever, far away, and abandoned by Thee. But out of Thy goodness, Thou callest me to receive Thee. Behold, I come, I come humbled and in confusion for the great displeasure I have given Thee, but trusting entirely to Thy mercy and to the love Thou hast for me. I am exceedingly sorry, O my loving Redeemer, for having so often offended Thee in time past ! Thou didst even give Thy life for me ; and I have so often despised Thy grace and Thy love, and have exchanged Thee for nothing. I repent and am sorry with all my heart for every offence which I have offered Thee, whether grievous or light, because it was an offence against Thee, Who art infinite goodness. I hope Thou hast already pardoned me ; but if Thou hast not yet forgiven me, pardon me, my JESUS, before I receive Thee. Ah, receive me quickly into Thy grace, since it is Thy will soon to come and dwell within me.

Come, then, my JESUS, come into my soul, which sighs after Thee. My only and infinite Good, my Life, my Love, my All, I would desire to receive Thee this morning with the same love with which those souls who love Thee most have received Thee and with the same fervour with which Thy most holy Mother received Thee ; to her Communions I wish to unite this one of mine. O Blessed Virgin and

my Mother Mary, give me thy Son ; I intend to receive Him from thy hands ! Tell Him that I am thy servant, and then will He press me more lovingly to His heart, now that He is coming to me.

PRAYERS AFTER HOLY COMMUNION.

BEHOLD, my JESUS, Thou art come, Thou art now within me, and hast made Thyself all mine. Be Thou welcome, my Beloved Redeemer. I adore Thee, and cast myself at Thy feet ; I embrace Thee, I press Thee to my heart, and thank Thee for that Thou hast deigned to enter into my breast. O Mary, O my Patron-Saints and specially, good St. Anne, O my Guardian Angel, do ye all thank Him for me ! Since then, O my Divine King, Thou art come to visit me with so much love, I give Thee my will, my liberty, and my whole self. Thou hast given Thyself all to me, I will give myself all to Thee ; I will no longer belong to myself. From this day forward I will be Thine, and altogether Thine. I desire that my soul, my body, my faculties, my senses be all Thine, that they may be employed in serving and pleasing Thee. To Thee I consecrate all my thoughts, my desires, my affections and all my life. I have offended Thee enough, my JESUS ; I desire to spend the remainder of my life in loving Thee, Who hast loved me so much.

Accept, O God of my soul, the sacrifice which I, a miserable sinner, make to Thee, desiring only to love and please Thee. Do Thou dwell in me, and dispose of me, and of all things belonging to me, as Thou pleasest. May Thy love destroy in me all those affections which are displeasing to Thee, so that I may be all Thine, and may live only to please Thee. I ask Thee not for the wealth, pleasures or the honours of this earth: give me, I beseech Thee, my JESUS, by the merits of Thy Passion, a continual sorrow for my sins. Enlighten me, so that I may know how vain and empty are the joys of this world, and how worthy of love art Thou alone. Detach my heart from all worldly affections and fill it with such ardent love of Thee that, henceforth, I may desire nothing but what Thou willest. Grant me patience and resignation in times of sickness, of poverty and of all other adversities. Grant me sweetness and gentleness towards those who despise me. Send me a holy death. Above all, I ask of Thee perseverance in grace, even unto death; never allow me again to be separated from Thee. At the same time I ask of Thee, my JESUS, the grace of ever having recourse to Thee and invoking Thy assistance in the time of temptation; and may I never cease asking of Thee the grace of perseverance.

Eternal Father! JESUS, Thy Divine Son,

has promised that Thou wilt grant me whatever I shall ask Thee in His name. In His name then and by His merits I ask for love of Thee and holy perseverance, so that I may one day attain to the joys of Heaven. There, in that blessed abode, I will love Thee with my whole heart; there I will eternally sing Thy mercies; there I will no longer fear that I may ever more be separated from Thee.

Mary, my most holy Mother and my hope, by thy intercession do thou obtain me the graces which I so ardently desire; and obtain for me also the grace of loving thee, my Queen, and always having recourse to thee in all my needs. Good St. Anne, intercede for me and take me evermore under thy protection. Obtain for me relief in my bodily sufferings, and specially in those maladies which I now recommend to thee, but, above all, obtain for me the grace of leading a good life and of dying in the arms of JESUS, Mary and Joseph. Amen.



III. — Prayers during Vespers
and Benediction of the Blessed
Sacrament.

PRAYER IN HONOUR OF THE BLESSED
SACRAMENT BY ST. ALPHONSUS.

DY Lord JESUS-CHRIST, Who, for the love which Thou bearest to men, dost dwell day and night in this Sacrament, full of goodness and love, awaiting, inviting, and welcoming all those who come to visit Thee, I believe that Thou art present in the Sacrament of the Altar. From the deep abyss of my own nothingness, I adore Thee, and I thank Thee for all the graces Thou hast granted to me, and especially for having given me Thyself in this Sacrament, for having given me also Thy holy Mother Mary to be my advocate, and for having called me to visit Thee in this church. I adore Thy most loving heart this day, and I adore it with this threefold intention : first, in thanksgiving for so great a gift ; secondly, to make satisfaction for the many injuries Thou hast received from Thine enemies in this Sacrament ; and thirdly, by this visit I wish to adore Thee in all those places throughout the world, where Thou art least honoured and most neglected in this

divine Sacrament. My JESUS, I love Thee with my whole heart ! I am sorry for having offended Thy infinite goodness so often in times past. I am resolved, by the help of Thy grace, to offend Thee no more for the future: and at this present moment, all miserable as I am, I consecrate myself entirely to Thee. I give and abandon to Thee my whole will, all my affections, my desires, and all I have.

Hereafter do with me, and with mine, whatever Thou wilt. I ask of Thee nothing but Thy holy love, final perseverance, and the grace to fulfil in all things Thy holy will. I recommend to Thee the souls in Purgatory, especially those who have been most devout to Thee in this holy Sacrament, and to the blessed Virgin Mary. I recommend to Thee, moreover, all poor sinners. Finally, my dear Redeemer, I unite all my desires to the desires of Thy own most loving Heart ; and I offer them, thus united, to Thy Eternal Father, and beseech Him in Thy name, for the love of Thee, to receive them and to grant them.

VISIT TO JESUS IN THE BLESSED SACRAMENT.

BEHOLD the source of every good, JESUS in the most Holy Sacrament, Who says : " If any man thirst, let him come to Me." (St. John, VII, 37). Oh, what torrents of grace have the Saints drawn from the fountain of the

Most Blessed Sacrament ! For there JESUS dispenses all the merits of His Passion, as it was foretold by the Prophet : " You shall draw waters with joy out of the Saviour's fountains. " (Is. XII, 3). The Countess of Feria, that illustrious disciple of the Venerable Father John d'Avila, afterwards a poor Clare, and surnamed the Spouse of the Blessed Sacrament from her long and frequent visits to it, on being asked how she employed the many hours thus passed in the presence of the Holy of Holies, replied : " I could remain there for all eternity. And is not the very essence of God, which will be the food of the blessed, there present ? Dear Lord, can any one ask how I employ the time in Thy presence ? Rather should they ask what is there they cannot do there where they can love, praise, give thanks and ask for everything of which they stand in need. What does a poor man do when in the presence of a rich man ? What does a sick man do when he visits his physician ? What does a thirsty man do when he comes to a limpid fountain ? What does a hungry man do when he is placed at a well-served table ? "

O my most amiable, most sweet, most beloved JESUS, my Life, my Hope, my Treasure, the only Love of my soul ; oh, what has it cost Thee to remain thus in the midst of us in this Sacrament ! Thou hadst to die that Thou

mightest thus dwell amongst us on our altars; and then, how many insults hast Thou not had to endure in this Sacrament, in order to aid us by Thy presence? Thy love, and the desire which Thou hast to be loved by us, have conquered all.

Come then, O Lord, come and take up Thy dwelling within my heart ; close its doors for ever to all else but Thee, that henceforward no creature may enter there to share the love due to Thee alone and which it is my ardent desire to bestow only on Thee. Dear Redeemer do, Thou alone reign over me; do Thou take full possession of my heart and, if betimes I do not obey Thee perfectly, chastise me with rigour, so that thenceforward I may be more watchful to please Thee in all things. Grant that I may no longer seek after any other delights than those of pleasing Thee, of visiting Thee often in the Blessed Sacrament of the altar, of conversing with Thee, of receiving Thee in Holy Communion. Let those who will, seek after other treasures; the only treasure I will love and desire is the treasure of Thy love. For this alone do I now plead at the foot of Thine altar. Do Thou make me forget myself that I may only remember Thy goodness.

Blessed Seraphim I envy not your glory, but I envy the love you bear to your God and mine; teach me how to love Him and to please Him.

SPIRITUAL COMMUNION.

MY JESUS, I believe that Thou art here present in the Blessed Sacrament : I love Thee beyond all things, and with my whole soul I desire Thee. Since I cannot now receive Thee sacramentally, come Thou into my heart spiritually. I embrace Thee as being already there and unite myself wholly to Thee ; never permit me to be separated from Thee.

VISIT TO THE BLESSED VIRGIN MARY.

IN our Mother Mary, we have another fountain, which is indeed inexhaustible. She is so rich in good things and in graces, says St. Bernard, that there is no one in the world who does not participate in them : " Of her fulness we have all received." The Most Blessed Virgin Mary was filled by God with grace, and as such was saluted by the angel : " Hail, full of grace," not for herself alone, but also for us. St. Peter Chrysologus adds that she received so great an abyss of grace, in order that she might impart it to all who are devout to her : " The Blessed Virgin received this grace, that she might give in return salvation to all."

Ejaculation. — Cause of our joy, pray for us!

PRAYER TO THE BLESSED VIRGIN MARY BY
ST. ALPHONSUS.

MOST holy and Immaculate Virgin! O my Mother! Thou who art the Mother of my Lord, the Queen of the world, the advocate, the hope, and refuge of sinners! I, the most wretched among them, now come to thee. I worship thee, great Queen, and give thee thanks for the many favours thou hast bestowed on me in the past. Most of all do I thank thee for having saved me from Hell, which I had so often deserved. I love thee, Lady, most worthy of all love; and by the love which I bear thee, I promise ever in the future to serve thee, and to do what in me lies to win others to thy love. In thee I put all my trust, all my hopes of salvation; receive me as thy servant, and cover me with the mantle of thy protection, thou who art the Mother of mercy. And since thou hast so much power with God, deliver me from all temptations, or at least obtain for me the grace ever to overcome them. From thee I ask a true love of JESUS-CHRIST, and the grace of a happy death. O my Mother, by thy love for God I beseech thee to be at all times my helper, but above all at the last moment of my life. Leave me not until you see me safe in Heaven, there for endless ages

to bless thee and sing thy praises. Amen.
So do I hope, so be it! ¹

IV. — Novena in honour of St. Anne.
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AIL, holy Anne, illustrious daughter of David and descended from a race of kings! The Eternal Father cherishes thee as the Mother of His beloved Daughter and the Grandmother of His divine Son.

Our Father. Hail Mary. Glory, etc.

2. Hail, holy Anne, child of benedictions of the Patriarchs, the Son of God, the eternal Word loveth thee, because thou didst give Him so pure, so good, so holy a Mother.

Our Father. Hail Mary. Glory, etc.

3. Hail, holy Anne, worthy spouse of the virtuous Joachim! The Holy Ghost holdeth thee in great esteem, because thou didst give unto Him so worthy, so beautiful, so perfect a Spouse.

Our Father. Hail Mary. Glory, etc.

1. *Three hundred days Indulgence*, every time that this prayer is recited before a representation of our Lady.

A Plenary Indulgence, once a month, on the usual conditions, for those who recite it every day.

These Indulgences are applicable to the souls in Purgatory (Pius IX. Sep. 7th, 1854.)

4. Hail, holy Anne, Mother of Mary, the immaculate Virgin! The whole court of Heaven beholdeth thee with admiration, because thy happiness surpasseth that of all other mothers.

Our Father. Hail Mary. Glory, etc.

5. Hail, holy Anne, joy of the Angels! All the blessed spirits hold thee in reverence because thou didst give birth to Mary, their august and gentle Queen.

Our Father. Hail Mary. Glory, etc.

6. Hail, holy Anne, fruitful vine! All the Saints honour thee as the sacred tree whence sprang that lovely flower who is their delight in Heaven, and that worthy fruit which was their joy during their exile on earth.

Our Father. Hail Mary. Glory, etc.

7. Hail, holy Anne, valiant woman, invincible fortress! The whole Church celebrates thy praises as the Mother of the spotless Virgin, who has always triumphed over every heresy.

Our Father. Hail Mary. Glory, etc.

8. Hail, holy Anne, sure help of mankind! The just and the sinner alike invoke thee as their beneficent protectress and their powerful advocate before God.

Our Father. Hail Mary. Glory, etc.

9. Hail, holy Anne, brilliant star that guideth the shipwrecked to port. The exile

and the pilgrim look on thee as their stay and their charitable conductress.

Our Father. Hail Mary. Glory, etc.

10. Hail, holy Anne, mirror of all virtue, in which all who are called to a higher life find a model of perfection, and all Christians find aid in the accomplishment of their duties.

Our Father. Hail Mary. Glory, etc.

11. Hail, holy Anne, consoler of the unfortunate! In thee the widow finds support, the orphan a mother, the prisoner deliverance, the sick health and the dying hope.

Our Father. Hail Mary. Glory, etc.

12. Hail, holy Anne, help of all who implore thy assistance! Thy intercession is all-powerful with the Sacred Heart of JESUS; and Mary, thy immaculate Daughter, beareth thy petitions to the foot of the throne of our thrice-holy God.

Our Father. Hail Mary. Glory, etc.

PRAYER TO ST. ANNE.

HAIL, glorious St. Anne, be thou blessed amongst women, thou who didst have the happiness of bearing in thy womb the most holy and immaculate Virgin Mary, Mother of God. We participate in the joy thou didst feel when thou didst give birth to thine august Child, and in the admiration thou hadst for the virtues of that holy Virgin,

elected by God to be the Mother of His Son, and in the generous sacrifice thou didst make of thy beloved Child, by presenting her in the temple of the Lord. Great Saint, do thou present us also to thy beloved Daughter and to JESUS-CHRIST, her Son, and be thou also our advocate and protectress with JESUS and Mary. Teach us to model our conduct by that of Mary. Like her and like thee, may we live humble, retired lives, unknown to the world, but full of merit in the eyes of God and may we remit our souls in peace into His hands whilst invoking, with confidence, the holy names of JESUS and Mary!

I hope to obtain all the graces by thy mediation, if I have found grace in thine eyes, O merciful St. Anne, Mother of the Immaculate Mary. Amen.

NOTE. — *During the Novena in honour of St. Anne, it would be well to adopt the following devout practices:*

1. Make a daily alms in honour of St. Anne, according to your means.
2. Burn candles daily before her statue.
3. Visit and console the sick and afflicted.
4. Approach the Holy Table, especially on Tuesday.
5. Repeat invocations to St. Anne daily.
6. Finish the Novena by performing some good work in honour of St. Anne.

Invocations in honour of St. Anne.

St. Anne, Grandmother of our Saviour,
 " Mother of Mary the divine Virgin
 and Mother,
 " Ark of Noah,
 " Ark of the Covenant,
 " Root of Jesse,
 " Fruitful vine,
 " Issue of a royal race,
 " Joy of Angels,
 " Daughter of the Patriarchs,
 " Filled with grace,
 " Mirror of obedience,
 " Mirror of patience,
 " Mirror of mercy,
 " Mirror of piety,
 " Bulwark of the Church,
 " Liberator of captives,
 " Refuge of sinners,
 " Consoler of the married,
 " Mother of widows,
 " Mother of virgins,
 " Mother of the sick,
 " Harbour of salvation,
 " Light of the blind,
 " Tongue of the dumb,
 " Hearing of the deaf,
 " Consolation of the afflicted,
 " Help of all who have recourse to
 thee,

Our Father. *Hail Mary.*

¶. God has loved St. Anne.

R. And delighted in her beauty.

Pray for us.

Pray for us.

PRAYER.

ALMIGHTY and Eternal God, Who didst vouchsafe to choose St. Anne to be Mother of the Mother of Thine only Son, grant, we beseech Thee, that we, who keep her in remembrance, may through her prayers attain to everlasting life. Through JESUS-CHRIST our Lord. Amen.



Invocations to St. Joachim.

St. Joachim, Chosen by the Holy Trinity,

- ” Friend of the Eternal Father,
- ” Ancestor of our Saviour,
- ” Envoy of the Holy Ghost,
- ” Forerunner of our Lord,
- ” Root from which sprang the humanity of JESUS,
- ” Father of the Virgin Mary,
- ” Spouse of St. Anne,
- ” Burning with love for God,
- ” Firm in hope,
- ” Invincible in the Faith,
- ” Model of conjugal fidelity,
- ” Model of humility,
- ” Zealous in prayer,
- ” Lover of poverty,
- ” Defender of God’s glory,
- ” Constant in the accomplishment of God’s will,
- ” Mirror of patience,
- ” In every way holy,
- ” Vessel of perfect chastity,

St. Joachim, Example of mortification,
 " Consolation of widowers,
 " Protector of orphans,
 " Succour of the afflicted,
 " Advocate of sinners,
 " Joy of Angels,
 " Son of the Patriarchs,
 " Offshoot of the Prophets,
 " Father of the Queen of all the
 Saints,

Our Father. Hail Mary.

ANTIPHON.

LET us praise a man, famous in his generation with whom the Lord did establish the blessing of all nations, and on whose head He made His covenant to rest.

V. His seed shall be mighty upon earth.

R. The generation of the upright shall be blessed.

LET US PRAY.

OGOD, Who, out of all Thy Saints, didst choose the blessed Joachim to be the father of the Mother of Thy Son, mercifully grant that as we hold his Festival in honour, we may ever feel his protection. Through the same our Lord JESUS-CHRIST, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. Amen.



~~~ Way of the Cross. ~~~

To obtain a special favour.

REMARKS.



HEN we desire to obtain some favour or grace, we should address ourselves to God and with respect, confidence and perseverance, pray Him to grant our prayer.

2. Prayer is the most *holy* of practices. When we pray we are not speaking to men nor to angels, but to God Himself, the King of angels.

3. Prayer is *all-powerful* : by means of it we can obtain from God all that we desire, restrain His avenging arm and avert those punishments which our sins have deserved. On account of sins committed by David, God sent an angel to smite his whole kingdom

with the plague ; no sooner did David begin to pray for mercy, than God recalled the exterminating angel and the plague ceased its ravages.

4. By means of prayer, we obtain from God *everything* that is necessary to our salvation; JESUS-CHRIST has sworn to fulfil this promise when He says : *Amen, amen, I say to you : if you ask the Father anything in my name, He will give it you.* We ought therefore to pray with great confidence, being assured that if we pray aright, God will grant our prayer.

5. Praying *in the name of JESUS*, means praying in the same spirit as JESUS and following His example in all things. Conforming our will to the will of God : *My Father, said JESUS, if it be possible let this cup pass from me ; nevertheless not my will but Thine be done.*

6. With great confidence let us approach God, *in the name of JESUS* : let us offer Him the sorrows, humiliations and outrages which JESUS suffered, principally on the road to Calvary : let us represent to Him what a heavy Cross we ourselves have laid on JESUS ; how repeatedly He has fallen under that Cross ; His heartrending meeting with His holy Mother ; the refusal He received from Simon the Cyrenean to aid Him in carrying His Cross ; the burning thirst He experienced ; and in consideration of *all these sufferings*,

He will *undoubtedly* grant our prayer, provided that we only ask for that which presents no obstacle to our salvation.

PREPARATORY PRAYER.

O GOD, heavenly Father, Thy divine Son JESUS has promised us that Thou wilt grant us whatever we shall ask in His name; in His name then and through His merits I come before Thee and confidently ask of Thee an entire conformity to thy holy Will in all the troubles of this life, profound grief for my sins, an ardent zeal in the practice of virtue and, above all, I specially recommend to thee (here name the favour you would ask); I come before Thee in the name of JESUS, I offer Thee His Passion and Death, and I firmly trust that through these, Thou wilt grant me my petition. St. Anne, thou wert the Grandmother of Him Who, by journeying along the way of sorrows, didst open to me the infinite treasures of His grace, do thou then accompany me along this way of the Passion and vouchsafe to present my prayers and sighs to the Eternal Father.

Mary, Daughter of St. Anne and Mother of JESUS, pray for me now, that God may grant my prayer.

O Angel of God, to whose care I am

committed, enlighten, protect, direct, and govern me. Amen.¹

**FIRST STATION. — JESUS is
condemned to Death.**

V. We adore Thee, O CHRIST, and we bless Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

ONSIDER JESUS, before the tribunal of Pilate, receiving the sentence which condemned Him to death.

What crime hadst Thou committed, O my JESUS, that Thou wert thus condemned ? My Saviour, it was not Thou that wert guilty, but I who by my sins have renewed Thy passion. Henceforth I will avoid sin out of love for Thee. My loving Saviour, since Thou art so compassionate to us, I approach Thee with confidence and humbly beg of Thee to grant me the grace.....which I ask of Thee.

St. Anne, *consoler of the afflicted*, pray for me that JESUS may hear my prayer.

Our Father. Hail Mary. Glory, etc.

¹. Pius VII. (May 15th, 1820) has granted an indulgence of 100 days to this prayer in honour of the Angel-guardian and a plenary indulgence monthly, on the usual conditions, to whoever shall recite it daily.

Have pity upon us, O Lord, have pity upon us.

May the souls of the faithful departed, through the mercy of God, rest in peace.

SECOND STATION.— JESUS is
made to bear His Cross.

R. We adore Thee, O CHRIST, and we bless Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

MY beloved JESUS, I adore the love which urged Thee to take on Thine own shoulders the heavy Cross of our sins and weaknesses ; I pray Thee by that love to have pity on me and grant me the grace of..... My JESUS, I confide in Thy goodness and love and I trust Thou wilt not reject my prayer ; for Thou hast said : *Because he hath hoped in me, I will deliver him : I will protect him, because he hath known my name.* Ps. XC.

St. Anne, *help of those who call on thee*, say unto JESUS, that all my confidence is in His Cross and Passion.

Our Father. Hail Mary. Glory, etc.

Have pity on us, etc.

THIRD STATION.—JESUS falls

the first time. ~~~~~

V. We adore Thee, O CHRIST, and we bless Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

 Y JESUS, how couldst Thou thus love me? For it was out of love for me that Thou didst fall beneath the Cross, Thou didst fall in order that I might not give way to discouragement after my repeated falls into sin. Who ever trusted in the Lord and was disappointed? Dear Lord, such would be impossible: *No one hath hoped in the Lord, and hath been confounded.* (Eccl. II, 11.)

My JESUS, all my hope is in the merits of Thy Passion, and I pray Thee to grant my prayer.....

St. Anne, worthy ancestress of our Saviour, vouchsafe to intercede with JESUS for me, ask Him to listen to my prayer, for in Him is all my hope.

Our Father. Hail Mary. Glory, etc.

Have pity on us, etc.

FOURTH STATION. — JESUS
is met by His blessed Mother.

V. We adore Thee, O CHRIST, and we
bless Thee.

R. Because by Thy holy Cross Thou hast
redeemed the world.

 JESUS, how great was Thy grief at the sight of Mary's sufferings, and what a sea of sorrow overwhelmed the heart of Thy holy Mother when she saw the insults which were heaped on Thee ; but your mutual sufferings inspire me with confidence and hope ; for ye did suffer out of love for me, in order to turn aside from me the punishments I have deserved and obtain me a share of the divine mercy ; sweet JESUS, do not Thou refuse me the favour which I ask of Thee in all humility and confidence.

St. Anne, *Mother of the Blessed Virgin Mary*, ask of thy Daughter to obtain for me a favourable hearing from JESUS through the sorrows she endured on account of Him. All my hope is in His goodness.

Our Father. Hail Mary. Glory, etc.

Have pity on us, etc.

FIFTH STATION. — The Cross
is laid on Simon of Cyrene.

V. We adore Thee, O CHRIST, and we bless Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

JE稣, I adore the great love which made Thee sink beneath the weight of Thy Cross. I pray Thee by that love to have pity on me, to hear my prayer. Dear JESUS, I hope Thou wilt have compassion on me, even as Thy heavenly Father had compassion on Thee, when He sent Thee Simon to help Thee to bear the Cross. Sweet Saviour, Thou knowest what is afflicting me... refuse me not Thy assistance. I come to Thee with the greatest confidence, for St. Bernard assures us that divine mercy is an inexhaustible fountain.

St. Anne, *filled with grace*, pray JESUS to listen to me.

Our Father. Hail Mary. Glory, etc.

Have pity on us, etc.

SIXTH STATION. — Veronica

wipes the face of JESUS.

V. We adore Thee, O CHRIST, and we
bless Thee.

R. Because by Thy holy Cross Thou hast
redeemed the world.

MY JESUS, through the love Thou didst show to Veronica by imprinting Thy sacred Face on her handkerchief, I beg of Thee to bestow on me likewise the marks of Thy goodness. Veronica had sufficient confidence in God to enable her to overcome all obstacles in order to reach Thee. I come before Thee with similar confidence, trusting that Thou wilt remove all obstacles to the fulfilment of my desire.

St. Anne. *ark of alliance*, I trust to thy intercession ; ask of JESUS to hear my prayer.

Our Father. Hail Mary. Glory, etc.

Have pity on us, etc.



SEVENTH STATION. — JESUS

falls the second time. ~~~~~

V: We adore Thee, O CHRIST, and we
bless Thee.

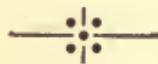
R. Because by Thy holy Cross Thou hast
redeemed the world.

EHOLD, my JESUS, the second time
Thou dost fall beneath the Cross out
of love for me. Such goodness in-
spires in me the greatest confidence that
Thou wilt hear my prayers and show forth
Thy infinite mercy on me. My JESUS, I cast
myself before the throne of Thy mercy :
have pity on me and reject not my sighs and
tears.

St. Anne, *joy of angels*, wouldst thou but
intercede for me, I am certain of my prayer
being granted.

Our Father. Hail Mary. Glory, etc.

Have pity on us, etc.



EIGHTH STATION. — JESUS

speaks to the women of Jerusalem.

V. We adore Thee, O CHRIST, and we
bless Thee.

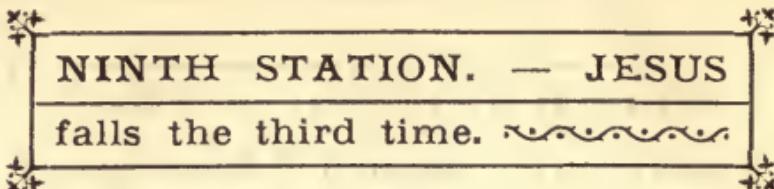
R. Because by Thy holy Cross Thou hast
redeemed the world.

MY JESUS, great indeed was the love
Thou didst show these women when
Thou didst say to them: Weep not for
me, but weep for yourselves and your children.
Thy goodness, my JESUS, emboldens me to
hope that Thou wilt not leave me comfortless
in my need and that Thou wilt not reject my
prayer, for Thou art *of infinite goodness*. Thou
desirest that I should come to Thee, since
Thou hast said : *Ask and you shall receive;*
seek and you shall find; knock and it shall be
opened unto you. I come before Thee filled
with hope that Thou wilt grant me the favour
which I ask of Thee.

St. Anne, *mother of the sick*, I have recourse
to thee in all confidence : do thou pray to
JESUS for me and I shall be saved.

Our Father. Hail Mary. Glory, etc.

Have pity on us, etc.



V. We adore Thee, O CHRIST, and we bless Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

MERCIFUL JESUS, through the love whereby Thou didst support the pains and insults Thou didst meet with when Thou didst fall the third time beneath the Cross, I pray Thee to inflame my heart with love of Thee, so that I may bear all my sufferings with a desire of being pleasing to Thee, and may always conform myself to Thy holy will in all the trials and crosses Thou sendest me. But, above all, I recommend to Thee the..... in favour of which I implore Thy all-powerful assistance. My JESUS, I am filled with confidence in Thy goodness ; Thou didst overwhelm me with benefits even when I loved Thee not. How then could Thou refuse to bestow Thy grace on me now that I love and desire to love Thee always more and more?

St. Anne, *mirror of patience*, obtain for me from JESUS that I may always suffer the miseries of this life with resignation.

Our Father. Hail Mary. Glory, etc.

Have pity on us, etc.

TENTH STATION. — JESUS is	
stripped and receives gall to drink.	

V. We adore Thee, O CHRIST, and we
bless Thee.

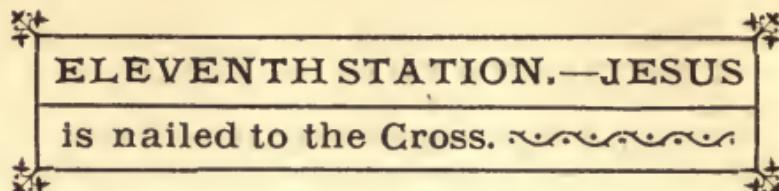
R. Because by Thy holy Cross Thou hast
redeemed the world.

DY JESUS, by that patience wherewith
Thou didst submit to being stripped
of Thy garments and given gall to
drink, I beg of Thee to inflame my heart with
Thy love, to detach it from all worldly
affections and to give me the grace of supporting
patiently all trials and humiliations which
may happen to me. I also pray Thee to
grant me..... which I ask of Thee with
filial confidence, but only on condition that
my demand should be agreeable to Thee and
conducive to my salvation. I now say and
ever will say : *Father, not my will but Thine
be done.*

St. Anne, *mirror of obedience*, obtain me the
grace of always doing the Will of God.

Our Father. Hail Mary. Glory, etc.

. Have pity on us, etc.



V. We adore Thee, O CHRIST, and we bless Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

JY JESUS, I adore the love which impelled Thee to stretch Thyself on the Cross and to present Thy hands and feet to be pierced with nails : by this love I beg of Thee to inflame my heart with love of Thee, so that I may bear my crosses with resignation. I adore also the love which impelled Thee to retain the marks of the five wounds in Thy glorified body after Thy resurrection, whereby to plead for mercy with God the Father in our behalf. Beloved JESUS, I unite my prayers with Thine, and it is by this union that I hope to obtain the favour which I solicit.

St. Anne, *mirror of piety*, unite thy prayers to those of thy holy Daughter Mary, so that JESUS may hear me.

Our Father. Hail Mary. Glory, etc.

Have pity on us, etc.

TWELFTH STATION.—JESUS

dies on the Cross.

V. We adore Thee, O CHRIST, and we
bless Thee.

R. Because by Thy holy Cross Thou hast
redeemed the world.

NY JESUS, Thou diest between two
thieves in order to merit the grace of
God for me! All my hope is in this
incomprehensible goodness.

Thou only wishest for my happiness, for
Thou hast said : *Come to me all ye that labour,
and are burdened, and I will refresh you.* My
JESUS, I pray Thee by Thy goodness and by
the merits of Thy death to have pity on me
and to hear my prayer.

St. Anne, *bulwark of the Church*, ask of God
to listen favourably to my prayer and, through
the merits of JESUS, to have pity on me.

Our Father. Hail Mary. Glory, etc.

Have pity on us, etc.



**THIRTEENTH STATION.—The
Body of JESUS is taken down
from the Cross.**

V. We adore Thee, O CHRIST, and we
bless Thee.

R. Because by Thy holy Cross Thou hast
redeemed the world.

NY God, look down on this Thy beloved Son, Who, out of love for me, is now lying in the arms of His afflicted Mother. Behold, O my God, this Head crowned with thorns, these Hands and Feet pierced by the cruel nails, this Side transfixed by the lance, the whole Body torn by scourges.

By all these wounds, received through love of me, I pray Thee to have mercy on me and grant me the favours I beg of Thee. My JESUS, I know that Thou wilt hear my prayer, for Thou hast Thyself said : *Verily, verily, I say unto you, whatsoever ye shall ask the Father in my Name, shall be given to you.*

St. Anne, light of the blind, pray thy Daughter Mary to present her beloved Son to His heavenly Father, and then the light of grace will be granted unto me.

Our Father. Hail Mary. Glory, etc.

Have pity on us, etc.

FOURTEENTH STATION. —

JESUS is laid in the Sepulchre.

V. We adore Thee, O CHRIST, and we
bless Thee.

R. Because by Thy holy Cross Thou hast
redeemed the world.

MY God, on beholding JESUS borne to
the sepulchre, how can I give way to
discouragement and doubt Thy
intention of coming to our assistance? My
faith and hope are redoubled when I see this
same JESUS rise again glorious on the third
day. Yes, my God, I hope in Thee, for Thou
hast disposed of all things for my happiness
and salvation.

St. Anne, *port of the traveller*, obtain me
the grace, that during my journey through
this perishable world I may always have
recourse to the goodness of God.

Our Father. Hail Mary. Glory, etc.

Have pity on us, etc.-

PRAYER AFTER THE WAY OF THE CROSS.

GOD o. goodness and mercy, prostrate
before the throne of Thine infinite
Majesty, I adore Thy love. Thy goodness
to us is so great, that St. Augustin does not

hesitate to assure us, that Thou art even happier in bestowing than we are in receiving Thy benefits; and that Thou desirest still more ardently to deliver us from our miseries than we to be delivered from them. Encouraged by such goodness, I come before Thee filled with confidence! My God, my hope is not in myself, nor in my own merits, but in Thy goodness and in the merits of JESUS-CHRIST. God of goodness cast a favourable glance on Thy well-beloved Son JESUS; behold all that He has suffered out of love for me. My God, since it was for my sake that He humbled Himself to die between two thieves, couldst Thou refuse to have pity on me? If, after gaining a brilliant victory, a general covered with wounds were to present himself before his king to demand a favour, could that king refuse to grant it? My God, JESUS presents Himself before Thee, covered with wounds and interceding for me; canst Thou refuse to grant wha He asks of Thee? My trust is in Thy mercy and I know I shall obtain what I ask.

In Thee, O Lord, have I trusted, I shall never be confounded.

Then recite five times Our Father, Hail Mary and Glory, etc., in honour of the five wounds of Our Lord, in order to gain the indulgences attached to the Way of the Cross; then say the following prayer before the statue of St. Anne.

PRAYER TO OBTAIN SOME SPECIAL FAVOUR.

GLORIOUS St. Anne, filled with compassion for those who invoke thee and with love for those who suffer, heavily laden with the weight of my troubles, I cast myself at thy feet and humbly beg of thee to take the present affair which I recommend to thee, under thy special protection. Vouchsafe to recommend it to thy Daughter, the Blessed Virgin Mary, and to lay it before the throne of JESUS, so that He may bring it to a happy issue. Cease not to intercede for me until my request is granted. Above all, obtain for me the grace of one day beholding my God face to face and with thee and Mary and all the Saints, praising and blessing Him to all eternity. Amen.

TO RECOMMEND ONESELF TO St. ANNE.

HAIL, illustrious St. Anne, be thou blessed among women, because thou didst have the happiness of bearing in thy womb the holy and Immaculate Virgin Mary, Mother of God. We participate in the joy thou didst experience on giving birth to her and offering her in the Temple to the Eternal Father. We pray thee, good Mother, to present us to thy well-beloved Daughter and to her son JESUS; be thou our advocate and protectress with JESUS and Mary; for if we

are fortunate enough to find grace before thee, oh holy Mother Anne, we may expect everything from thy intercession. Such is my hope. Amen.

PRAYER OF A MOTHER FOR HER CHILDREN.

HOLY St. Anne, *Patroness of Christian families*, I present my children to thy care. I know that I received them from God and that it is to Him they belong : therefore I beg of thee the grace ever to submit cheerfully to whatever divine Providence may decree concerning them. Vouchsafe to bless them. In their behalf, I ask above all, for the kingdom of God and His justice and to thee, good Mother. I leave all care of providing us with what is necessary and befitting to our state of life. Imprint a great horror of sin on the hearts of my children ; keep them aloof from all evil, preserve them from being contaminated by the world ; may all their actions be inspired by Christian principles ; grant them simplicity and uprightness of heart, teach them to love God alone, even as from her very earliest years thou didst teach thy holy and immaculate Daughter Mary to love Him.

Holy Anne, thou art the *Mirror of patience*, obtain for me the grace of patiently and lovingly surmounting the difficulties inseparable from the task of bringing up children.

Bless me and my children ; watch over us, good Mother, obtain for us the grace of always loving thee together with JESUS and Mary, so that we may live conformably to the spirit of God, and, when this life shall be ended, may have the happiness of being united to thee for all eternity. Amen.

If any parent should be unfortunate enough to have a child who has strayed from the paths of virtue, they may recite the following prayer for the conversion of their child :

St. Anne, *consoler of the afflicted*, my heart is heavy with grief on beholding the evil courses of my son (*daughter*). For many years has he (*she*) trodden the paths of sin. Outraging the laws of God he (*she*) is sinking deeper and deeper into shame and misfortune. He (*she*) is dead, not with the death of the body but, what is a thousand times worse, with the death of the soul; he (*she*) is dead to God, dead to Heaven, dead to a happy eternity. If he (*she*) dies, he (*she*) will be lost for ever. St. Anne, canst thou permit such a terrible fate to overtake him (*her*) ? I rely on thy powerful intercession, pray then for my child. Think on the grief experienced by thy Daughter Mary, when her divine Son JESUS was placed in the tomb and she was forced to leave His sepulchre ! I have far greater cause to weep over my unhappy son (*daughter*) who is lying in the grave of sin ! Alas, one day he (*she*)

may be buried in the depths of Hell and I can then never have the consolation of beholding him (*her*) in Heaven. This terrible thought is present to me day and night and I weep incessantly when I think of being eternally separated from my child. Dear Mother St. Anne, have pity on him (*her*), remind thy grandchild JESUS of how much He has suffered for him (*her*) by dying and being buried ; and then certainly He will have pity on him (*her*) and bring him (*her*) forth from the depths of sin. Dear St. Anne, obtain me this favour, so that in the evening of my days, I may have the same consolation as Monica received from Augustine after his conversion, and on my death-bed may be cheered by the presence of my son (*daughter*) restored to a state of grace. Then shall I yield up my soul in the full hope of beholding my children once more in a happy eternity.

Amen.



VI. — Triduum in honour of St.
Anne to obtain a good death.

FIRST DAY.

HAIL holy Mother St. Anne, who hadst the ineffable consolation of conceiving and bearing in thy womb for nine months and joyfully bringing forth the immaculate Mother of God.

Hail sweet Mother St. Anne, who didst give the earliest cares to her whose purity surpasses that of angels, and from whom was born the Saviour of the world, thou, in conjunction with thy holy spouse Joachim, didst tend her infancy, present her to the Lord in the temple, and, according to thy promise, consecrate her to the service of God.

Hail worthy Mother of the blessed Virgin Mary ; from all eternity thou wert predestined to become the grand-parent of the Saviour of the world ; thy holy life made thee worthy of being glorified in Heaven where thou hast full power over the heart of thy Daughter Mary and thy grandchild JESUS, who refuse nothing thou askest of them for us !

Hail holy Mother St. Anne, thou art the powerful advocate of those who call on thee and serve thee, for thou takest them under thy protection in life, thou providest for their

needs, thou preservest them from danger, and obtainest for them the eternal rewards of Paradise.

Hail blessed Root, whence sprang the beautiful flower and delicious fruit which have consoled and rejoiced both Heaven and earth. Even the most hardened hearts obtain grace and pardon when they invoke thee with confidence ; the saddest hearts are consoled by thee, if they but have recourse to thee in their sorrow.

Hail St. Anne, mighty and powerful, who dost generously reward thy servants, guide all their undertakings and bring sinners to repentance ; thou shewest thyself specially compassionate to those who are in sorrow or tribulation, and thou dost bestow temporal favours on those who place confidence in thee.

Hail St. Anne, blessed Mother, I rejoice in the numerous miracles thou dost perform constantly which encourage all to have recourse to thee in their necessities.

Holy Mother St. Anne, by that great power which God hath given unto thee, show thyself my Mother, my consoler and my advocate, reconcile me to the God whom I have so deeply offended ; console me in all my trials ; strengthen me in all my combats ; aid me in my day of need ; deliver me from all danger ; help me at the hour of death and open to me the doors of Paradise. Amen.

Hail Mary, full of grace the Lord is with thee, let thy grace be with me; thou art blessed among women, and blessed is thy holy Mother Anne, from whom, O blessed Virgin Mary, thou didst receive spotless thy holy and virginal flesh, for from thee was born JESUS-CHRIST, Son of the living God, Who liveth and reigneth world without end. Amen.¹

JESUS, Mary, Anne, assist me now and at the hour of death. Amen.

SECOND DAY.

HAIL holy Mother, St. Anne, I rejoice at the ineffable joy which filled thy heart when the Angel announced to thee that thy prayers were heard, that thy barrenness was to be changed to fruitfulness, and that thou wouldest conceive and bear the Mother of the Son of God. I ask of thee, by the joy and consolation thou didst experience at that moment, to vouchsafe, like a good Mother and a powerful protectress, to help me in all my necessities, to console me in my pains, to strengthen me in temptation and to change my sadness into joy. I pray thee, holy Mother St. Anne, to obtain for me, by thy

1. Pius VII., Jan. 10th 1815, granted 100 days Indulgence to whoever devoutly recites this prayer in honour of St. Anne.

merits and prayers, the grace of true repentance, so that I may weep my sins, may root out of my heart all sin and concupiscence, and may become fruitful in good works and virtue.

Hail sweet Mother, St. Anne, I rejoice in the consolations and sweetness with which thy maternal heart was filled when thou hadst the happiness to bring forth, to gaze on and to tend that Flower of flowers, the spotless Queen, who was destined to fill the first place after God, in Heaven and on earth. By the consolations and joys thou didst receive from the Queen of Angels, the Virgin of Virgins, thy beloved Daughter Mary, I beseech thee to receive me as thy child and servant; vouchsafe to protect my body and my soul, and obtain for me the remission of all my sins, the grace of never again falling into them, lively contrition and sincere amendment, so that henceforth I may have the happiness of serving God in the state of life in which I am placed, with purity, humility and love, so that all my works and all my desires may conduce to the glory of God and my own salvation.

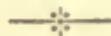
Hail holy Mother, St. Anne, I rejoice in the faith, piety and love with which thou didst offer thy pure and holy Daughter Mary in the temple. By the happiness which then inundated thy heart, I pray thee to present me to

thy grandson JESUS, so that being purified, I may be agreeable in His eyes. Present me also to thy holy Daughter Mary, so that she may intercede for me and, taught by her, I may ever more act conformably to the Will of God.

Hail holy Mother, St. Anne, take me for ever under thy protection and deliver me from the temptations which are constantly assailing me; defend me from the assaults of my enemies, so that they may not overcome me; save me from all the numberless dangers that surround me, so that I may not perish; above all assist me at my last hour; do thou and thy Daughter Mary come then to my help, and though I do not merit it, I ask ye both to vouchsafe to be present at my death-bed, to console and strengthen me; Holy Mary and holy Anne, show yourselves to be Mothers indeed, and obtain for me the grace of a good death. When my soul shall go forth from this world, do ye present it before God's tribunal, so that by your powerful help and intercession, it may obtain a favourable sentence. Amen.

Hail Mary, etc.

JESUS, Mary, Anne, etc.



THIRD DAY.

HAIL peerless lady, St. Anne, Mother of the Queen of Heaven, glory and pattern of the married, consolation of the widow; hail, noble Mother, who dost so tenderly hasten to the aid of those who serve thee and have recourse to thee.

Hail all-powerful lady, who by a special favour from God, dost console the hearts of those who invoke thee, by procuring for them not only the eternal riches of Heaven, but also, like a good Mother, success in their temporal affairs.

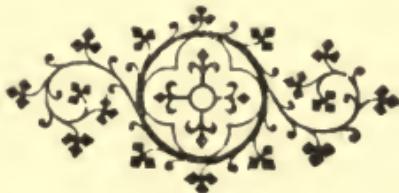
Hail lady, most worthy of honour, St. Anne, sweet Mother and most powerful advocate; poor sinner that I am, I pray thee to restore me the friendship of thy Daughter Mary and of JESUS the blessed fruit of her womb, so that I may find assured help in all the temptations and sufferings of this life, protection against the infernal enemy at my last hour, and the grace of a holy death.

Holy Mother Anne, forget not that I am thy servant and reject me not on account of my sins. I confess that my iniquities are great, but I now repent of them all; and though I do not deserve that my prayers should be granted, yet I have recourse to thee, knowing thee to be a good Mother that will not repulse a repentant child; beloved Mother,

make peace for me with my Lord and my God whom I have offended, and deliver me from the punishment which my sins have deserved; obtain for me success in my temporal affairs, but, above all, see to the salvation of my soul. St. Anne, by thy influence with JESUS, the Son of Mary thy Daughter, thou hast obtained the gift of conversion for many sinners. Must I then, who have chosen thee for my Mother, be the only sinner abandoned by thee? No, St. Anne, thy name alone, which signifies *grace*, assureth me the help of thy prayers, and by these prayers I am certain of obtaining pardon and mercy from JESUS. Yes, thou wilt pray for me now and at the hour of my death: at that decisive moment, thou wilt come to me with JESUS and Mary, thou wilt defend me against the attacks of the evil one and thou wilt open to me the gates of Heaven.

Hail Mary, etc.

JESUS, Mary, Anne, etc.



VII. — Novena to obtain temporal favours.

I.

AOLY and worthy Mother St. Anne, thou art the first cause of our happiness, for thou didst give birth to her who was the tabernacle of the adorable Trinity and whose goodness is the source of all that we possess. Blessed art thou, St. Anne, for thou art greater than all other women. Thou didst bring forth the Mother of the Creator of Heaven and earth. Heaven and earth, then, owe thee honour and praise, all hearts owe thee love and every knee should bend before thee; all tongues should praise thee and thank thee together with thy daughter Mary, since from her was born JESUS-CHRIST the Creator and Governor of the universe.

Our Father. Hail Mary. Glory, etc.

2.

IREJOICE with thee, glorious St. Anne, at the happiness which filled thy heart when God, after forty years passed by thee in fasting and prayer, delivered thee from the reproach of sterility, by choosing thee to

be the Mother of her who is called the Spouse of the Holy Ghost : prostrate at thy feet we ask of thee to obtain for us a favourable hearing of our prayers, that it may please God to bless the good works we desire to undertake in His honour and for the good of our neighbour.

Our Father. Hail Mary. Glory, etc.

3.

I REJOICE with thee, glorious St. Anne, at the holy rapture that pervaded thy being when the soul of the Blessed Virgin Mary was united to her immaculate body in thy womb. We pray thee to protect us by thy all-powerful intercession with God, begging Him to preserve us from all misfortunes and to send down on us the dew of Heaven. We confidently ask this favour of thee, since thy Grandson JESUS has taught us to say : *Give us this day our daily bread.*

Our Father. Hail Mary. Glory, etc.

4.

G LORIOUS St. Anne, we share the joy with which thy heart overflowed when thou didst bring forth thy holy Daughter Mary. She is the brilliant dawn that heralded the coming on earth of the Sun of justice, JESUS-CHRIST, the Saviour of men. Humbly

kneeling at thy feet, we pray thee to obtain the blessing of divine Providence on our temporal undertakings, so that we may turn them to good account for the glory of God and the relief of our suffering brethren.

Our Father. Hail Mary. Glory, etc.

5.

WE rejoice with thee, glorious St. Anne, at the consolation which filled thy soul in the Temple when the High Priest gave thy child the name of Mary, *Star of the Sea*. At thy feet, we pray thee to preserve us from all dangers on the stormy sea of life; may we so guide the bark of our soul that at length, laden with virtues and good works, we may bring it safely into the port of a happy eternity.

Our Father. Hail Mary. Glory, etc.

6.

GLORIOUS St. Anne, we participate in the joy which thy heart experienced when thou hadst the happiness of possessing, tending and embracing Mary, thy Daughter and our Queen. We ask thee to obtain for us the protection of that powerful Mother : may she bless and prosper our temporal concerns, so far as is conducive to the glory of God and the salvation of our souls : and, good and

loving St. Anne, if JESUS and Mary see fit to send us temporal prosperity, teach us to make a holy use of it like thee and St. Joachim.

Our Father. Hail Mary. Glory, etc.

7.

WE rejoice with thee, glorious St. Anne, at the ineffable consolation thou didst experience when it was given thee to behold with thine eyes the promised Messiah, JESUS-CHRIST, the Son of thy Daughter Mary. Humbly kneeling at thy feet, I beg of thee to ask of Him Who governs the world that I may succeed in the difficult enterprise which causes me so much anxiety, so that to Him I may ascribe its success and that I may further the interests of my soul by works of charity to my neighbour.

Our Father, Hail Mary, Glory, etc.

8.

GLORIOUS St. Anne, we partake the content and joy thou didst feel at the announcement of thine approaching death, and by the privilege granted thee of dying in the arms of JESUS and Mary, we beg of thee to help us in our last moments, and to receive our soul when it shall pass from time to eternity.

Our Father. Hail Mary. Glory, etc.

9.

GLORIOUS St. Anne, we rejoice with thee at the peace and happiness thou dost enjoy in Heaven, not only because thou art so high in Heaven, but also because God always grants thy prayers and thus we can obtain the greatest favours by thy intercession; we therefore humbly beg thee to exert thy influence in our favour by asking God's blessing on our temporal affairs, if it be to God's glory and our own salvation. Obtain for us also patience to bear the trials of life, strength against temptation, lively faith, firm hope and ardent love for JESUS-CHRIST, and lastly the grace of eternally beholding Him in Heaven with thee after our death.

Our Father. Hail Mary. Glory, etc.

LET US PRAY.

OLORD, who didst vouchsafe to elevate Thy servant St. Anne to the dignity of being Mother of the Blessed Virgin Mary Thy Mother, we pray Thee to grant us the grace of ever following her example, by making a good use of the temporal goods with which it has pleased Thy paternal goodness to favour us, so that having faithfully served Thee like St. Anne on earth, we may have the happiness of one day rejoicing with her in Paradise. Amen.

VIII. — Beads of St. Anne.

THese beads may well be said to obtain some temporal benefit and consist in reciting three times the *Our Father* and fifteen times the *Hail Mary*. The beads are said thus : — In honour of JESUS recite once the *Our Father* and five times the *Hail Mary*; in honour of Mary recite similarly once the *Our Father* and five times the *Hail Mary*; and in honour of St. Anne recite once the *Our Father* and five times the *Hail Mary*. After each *Hail Mary*, say the three names : *Jesus, Mary, Anne*.

IX.—Hymn of Thanksgiving for
benefits obtained.

WE praise thee, blessed Mother St. Anne; we honour thee as the glory of thy sex. All creatures bless thee, thou who art the model of widows, the assured hope and powerful help of the barren.

The earth honours thee, as the tabernacle of the Daughter of eternal life.

The Church sings thy praises, because thou art the splendid palace of the Mother of the Son of God. Heaven beholds in thee the

pure dwelling of the Spouse of the Holy Ghost.

All the Angels in Heaven love thee.

The Cherubim and Seraphim cry to thee saying :

Hail, hail, hail, most glorious of women.

Heaven and earth are filled with the sweetness of thy grace.

Thou art the Mother of the Queen of Angels.

Thou art the Mother of the Queen of Patriarchs.

Thou art the Mother of the Queen of Prophets.

Thou art the Mother of the Queen of Apostles.

Thou art the Mother of the Queen of Martyrs.

Thou art the Mother of the Queen of Confessors.

Thou art the Mother of the Queen of Virgins.

Thou art the Mother of the Queen of All Saints.

Thou art the Mother of the Queen conceived without sin.

Hail noble palm-tree, whose fruit the world so ardently desired.

Hail holy soil, where grew the burning bush, the pure Virgin Mary.

Hail brilliant firmament, whence arose the Morning Star to lighten those seated in the shadow of death.

Hail fruitful vine, whose stem brings forth grace and consoles the souls in Purgatory. We, poor sinners, pray thee, holy Mother, to commend us to JESUS, Who hath redeemed us with His Precious Blood.

Make us to be numbered with the Saints, in glory everlasting.

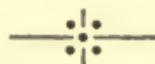
May we always merit eternal consolation, O good, O glorious, O pious, O merciful, O incomparable Mother Anne.

V. Blessed art thou amongst women.

B. And blessed be Mary, the fruit of thy womb.

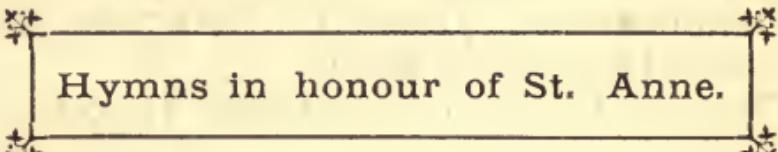
PRAYER.

O GOD, Who was pleased to give unto St. Anne such grace that she earned to become the Mother of the Mother of Thine only-begotten Son, mercifully grant that we may be assisted by her prayers and those of her most pure Daughter Mary, so that we may be preserved from all misfortunes here on earth, and after having holily ended our earthly career, may enter into eternal happiness. Amen.





Appendix.



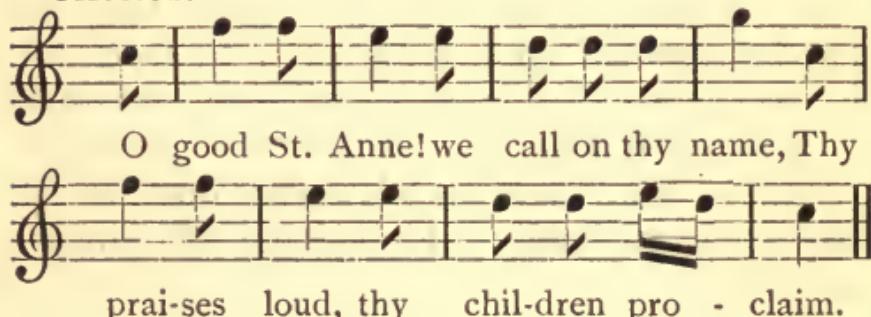
Hymns in honour of St. Anne.

VERSE I.



To kneel at thine al - tar, in
faith we draw near, Led on-ward by
Ma - ry, thy dau-ghter so dear.

CHORUS.



O good St. Anne! we call on thy name, Thy
prai-ses loud, thy chil-dren pro - claim.

Of old when our fathers touch'd Canada's shore,
They named thee its Patron and Saint evermore.

O good St. Anne etc.

3

To all who invoke thee thou lendest an ear,
 Thou soothest the sorrows of all who draw near.
 O good St. Anne etc.

4

The sailor, the trav'ller whom storms make afraid,
 Find safety and calm when they call on thine aid.
 O good St. Anne etc.

5

The weary, despondent or sorrowful here,
 Find help in their sadness, a balm for each tear.
 O good St. Anne etc.

6

The sick, the afflicted, the lame and the blind,
 The suff'ring, the erring all solace here find.
 O good St. Anne etc.

7

As Pilgrim's we come here to kneel at thy feet ;
 O grant what we ask thee, if for us 'tis meet.
 O good St. Anne etc.

8

St. Anne, we implore thee to list to our pray'r
 In time of temptation, take us in thy care.
 O good St. Anne etc.

9

In this life obtain for us that which is best,
 And bring us at length to our heavenly rest.
 O good St. Anne etc.

Hymn 2.

VERSE I.

O An-ne, thou hast liv'd thro' tho-se
 long dea-ry years, When child-less-ness
 hung o'er thy home like a blight; But
 an-gels, dear mo-ther! we-re count-ing thy
 tears, And thy pa-tience like Job's, had been
 dear in God's sight, And thy pa-tience like
 Job's, had been dear in God's sight

2

Thou wert meek when they scorned thee; thy rest was in
 [prayer;
 Thy sorrow was sharp, yet its sharpness was sweet ;
 When those that were round thee gave way to despair,
 Thy faith was more certain, thy trust more complete.

3

O the vision of thee in thy lone mountain home,
 With thy calm broken heart so heart-breaking to see,
 In those dark after-years to thy Daughter might come,
 And the great Queen of sorrows learn something from
 [thee.

4

But joy comes at length to all hearts that believed,
 And the sighs of the Saints must at last end in song ;
 The best gifts of God fall to those who have grieved,
 And His love is the stronger for waiting so long.

5

Since creation, was ever such gladness as thine,
 To whom God's chosen Mother as Daughter was given ?
 O her beautiful eyes, dearest Anne, how they shine,
 And the sound of her voice is like music from Heaven !

6

And we, too, glad Mother ! are gay with thy mirth ;
 For thy Child like a sunbeam lies over our lives ;
 There is brightness and goodness all over the earth,
 For the souls Mary welcomes and Jesus forgives.

Hymn 3.

CHORUS.



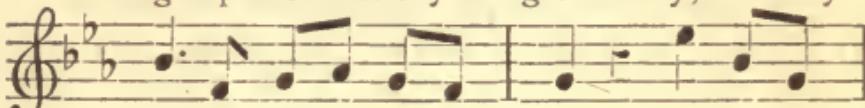
Bles-sed An-na, Ju - da's glo-ry, Thro'the



Church from east to west, Ev'-ry



tongue pro-claims thy glo - ry, Ho-ly



Ma-ry's Mo - ther blest, Ho-ly

VERSE I.



Ma-ry's Mo-ther blest. Sain-tly



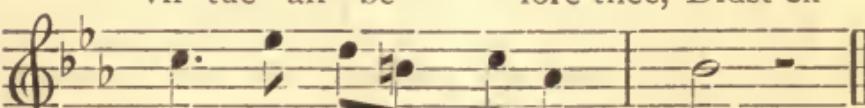
kings and pries-tly sires Blend-ed



in thy sa - cred line : Thou in



vir-tue all be - fore thee, Didst ex-



cel by grace di - vine.

2

Link'd in bands of purest wedlock,
Thine it was for us to bear,
By the favour of high heaven,
Our immortal Virgin star.

Blessed Anna etc.

3

From thy stem in beauty budded
Ancient Jesse's mystic rod,
Earth from thee received the Mother
Of the eternal Sea of God.

Blessed Anna etc.

4

All the human race benighted
In the depths of darkness lay,
When in Anne it saw the dawning
Of the long-expected day.

Blessed Anna etc.

5

Honour, glory, virtue, merit
Be to thee, O Virgin's Son,
With the Father and the Spirit
While eternal ages run.

Blessed Anna etc.



Hymn 4.

CHORUS.

O La - dy high in glo - ry raised
 Who - se Daugh-ter ever blest The
 Sov - reign of the skies hath laid
 On her ma-ter - nal breast.

VERSE I.

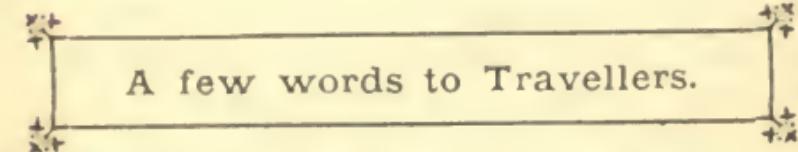
What we had lost in hapless E - ve,
 Thy Vir - gin Child res - tores,
 Open-ing to us in Christ an - ew,
 The e - ver las - ting doors.

2

O gain celestial light and grace,
Dear heir of endless fame,
For us and all who memory keep
Of thy immortal name.

3

To Him, the Saviour of the world,
Whom Anna's Daughter bore,
Be with the Sire and Paraclete
All glory evermore.



A few words to Travellers.

 OR the sake of those coming from afar to visit the famous shrine of St. Anne de Beaupré, we think it advisable to give some local information.

Quebec is the nearest city to St. Anne, and the means of access from all parts of the world to that ancient and interesting town are well-known.

From Quebec to St. Anne de Beaupré is about 7 leagues or 21 miles. Both by land and by water, the country passed is striking and beautiful.

By land, the traveller can take a private carriage from any of the Quebec stands, where comfortable vehicles may be found at all hours. He can also make the journey by

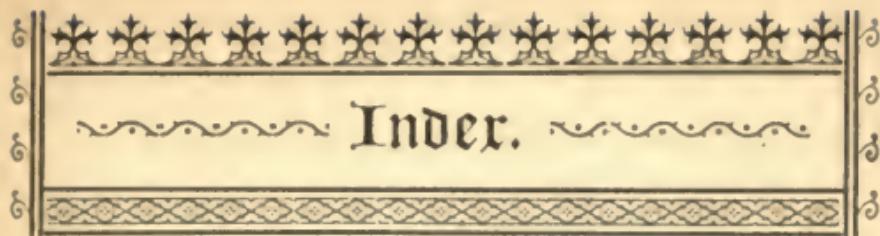
stage, there being two daily lines to and fro.

Information concerning these stages may be obtained at 83, Queen Street, St. Roch's; or at 130, Bridge Street, St. Roch's.

During the navigation season, the steamboat "Brothers," Captain Fortier, makes a daily trip. All information can be obtained at Stocking's Ticket Office, opposite the St. Louis Hotel, in the Upper Town.

The steamboat running to the Sayvenay from Quebec will probably touch at St. Anne's, going and coming, during the season. A railroad from Quebec to various places on the north shore of the St. Lawrence is projected, and it is expected that in the course of a very few months it will be opened as far as St. Anne's.

There are numerous boarding houses in the vicinity of St. Anne's church, where accommodation for any length of time may be had on very moderate terms. At the convent, ladies and children are received as transient or permanent boarders, and gentlemen can take all their meals there, but cannot sleep on the premises. In the basement of the church is a shop, where Prayer-books and all articles of devotion may be obtained, and where application may be made for water from the miraculous fountain, as well as for oil that has burned before the altar and statue of St. Anne.



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PART THE FIRST.

History of the Devotion to St. Anne.	I
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Chapter the First.

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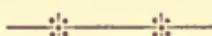
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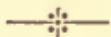
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